

THE  
CATECHISME.

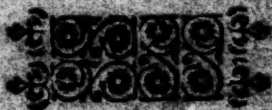
Containing at large  
The grounds of Christian  
RELIGION.

Wherein the Minister demandeth  
the Question, and the Childe  
maketh Answer :

*Made by the excellent Doctour and  
Pastour in Christs Church,*

JOHN CALVIN.

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EDINBURGH.

Printed by EVAN TYLER, Printer to the  
Kings most excellent Majesty. 1645.

THE  
CATHEDRAL

Containing a plan  
The ground of Cathedral

1810



JOHN CATHART

Printed by E. & J. TAYLOR, Stationers, 10, St. Paul's Church-yard, London.

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# The Articles of the Faith.

## The first Sunday.

Minister.

**W**hat is the principall and chiefe end of mans life?  
Childe. To know God.

**Q.** What moveth thee to say so?

**C.** Because he hath created us, and placed us in this world, to set forth his glory in us; and it is good reason that we imploy our whole life to his glory, seeing he is the beginning, and fountain thereof.

**Q.** What is then the chiefe felicitie of man?

**C.** Even the selfe-same, I mean, to know God, and to have his glory shewed forth in us.

**Q.** Why doest thou call this, mans chief felicitie?

**C.** Because that without it, our condition or state were more miserable than the estate of brute beasts.

**Q.** Hereby then we may evidently see, that there can no such misery come unto man, as not to live in the knowledge of God?

**C.** That is most certain.

**Q.** But what is the true and right knowledge of God?

**C.** When a man so knoweth God, that he giveth him due honour.

**Q.** Which is the way to honour God aright?

**C.** It is to put our whole trust and confidence in him, to studie to serve him, in obeying his will, to call upon him in all our necessities, seeking our salvation, and every good thing at his hands; and finally, to acknowledge, both with heart and mouth, that he is the living Fountain of all goodnesse.

The second Sunday.

**Q.** VVell then to the end that these things may be discussed in order, and declared more at large, Which is the first point?

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C. To put our whole confidence in God.

M. How may that be?

C. When we have an assured knowledge, that he is almighty, and perfectly good.

M. And is that sufficient?

C. No.

M. Shew the reason.

C. For there is no worthines in us, why God should either shew his power to help us, or use his mercifull goodnesse to save us.

M. What is then further required?

C. That every one of us be fully assured in his conscience, that he is beloved of God, and that he will be both his Father and Saviour.

M. How shall we be assured hereof?

C. By his own Word, wherein he uttereth unto us his mercy in Christ, and assureth us of his love towards us.

M. Then the very ground to have sure confidence in God, is to know him in our Saviour Christ?

C. Yes truly.

M. Then briefly, What is the effect of this knowledge of God in Christ?

C. It is contained in the Confession of Faith used of all Christians, which is commonly called, The Creed of the Apostles, both because it is a brief gathering of the Articles of that Faith which hath been alwayes continued in Christs Church; and also, because it was taken out of the pure doctrine of the Apostles.

M. Rehearse the same.

C. I beleeve in God the Father almighty, maker of Heaven and Earth: And in Jesus Christ, his onely Son our Lord: Who was conceived by the holy Ghost: Born of the Virgin Mary: Suffered under Pontius Pilate: Was crucified, dead and buried: He descended into hell, the third day he arose again from death: He ascended into Heaven, where he sitteth at the right hand of God, the Father almighty: from thence he will come to judge the quick

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and the dead. I beleeve in the holy Ghost, the holy Church universall: The communion of saints; The forgiveness of sinnes: The resurrection of the dead, and life everlasting.

The third Sunday.

**M.** **T**O the intent that this Confession may be more plainly declared, into how many parts shall wee divide it?

**C.** Into foure principall parts.

**M.** Which be they?

**C.** The first concerneth God the Father, the second is of his Son Iesus Christ, wherein briefly also the whole history of our Redemption is rehearsed: the third is touching the holy Ghost: and the fourth concerneth the Church, and Gods gifts unto the same.

**M.** Seeing there is but one GOD, what moveth thee to make rehearfall of the Father, the Son, and the holy Ghost, as if there were three?

**C.** Because that in the substance or nature of God we have to consider the Father as the Fountain, beginning, and originall cause of all things: secondly, his Son, who is his everlasting wisdom: and thirdly, the holy Ghost, who is his vertue and power spread upon all creatures, and yet neverthelesse remaineth alwayes wholly in himself.

**M.** This is then thy meaning, that there is none inconvenience at all, to understand severally these three persons in the God-head, who notwithstanding is one, and not thereby divided?

**C.** It is even so.

**M.** Make rehearfall now of the first part of the Creed.

**C.** I beleeve in God, &c.

**M.** Wherefore dost thou call him Father?

**C.** I call him so, having respect to Iesus Christ, who is the everlasting Word, begotten of God, before all worlds; who being afterward openly beloved to the world, was evidently declared to be his Son:

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now seeing God is our Saviour Christs Father, it followeth necessarily that he is also our Father.

**Q.** What meanest thou by that, that thou callest him Almighty?

**C.** I mean, not onely that hee hath a power which he both not exercise, but also that all creatures are in his hands, and under his governance, that he disposeth all things by his providence, that he ruleth the world as it pleaseth him, and guideth all things after his own good pleasure.

**Q.** So then by thy saying the power of God is not idle, but continually exercised, so that nothing is done but by him, and by his ordinance.

**C.** That is most true.

The fourth Sunday.

**Q.** **V** Herefore is this clause added, *Maker of Heaven and Earth*?

**C.** Because God hath made himself known to us by his works, it is necessary for us to seek him out in them: for our capacity is not able to comprehend his divine substance, therefore he hath made the world as a glasse, wherein we may behold him in such sort as it is expedient for us to know him.

**Q.** Doest thou not comprehend all creatures in these two words *Heaven and Earth*?

**C.** Yes verily, and they may right well be contained under the same two words, seeing that all things are either Heavenly or Earthly.

**Q.** And why callest thou God only Creator, seeing that to order things, and to conserve them alwayes in their estate, is a thing of much more importance than to have for one time created them?

**C.** By the word Creator, it is not only meant, that God did once create them, having no further regard to them afterward: but we ought to understand, that as the world was made by him in the beginning, even so now he conserveth the same, so that Heaven and earth,

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with the rest of the creatures could not continue in their estate, if his power did not preserve them. Moreover, seeing in this manner he maintaineth all things, holding them as it were in his hand, it must needs follow, that he hath the governance of all: therefore in that that he is Creator of Heaven and Earth, it is he who by his godnesse, power, and wisdom, governs the whole order of nature; it is he who sendeth rain and drought, hail, tempests, and fair weather, fertilitye and barrennesse, plenty and dearth, health and sickness; and to be short, he hath all things at commandement, to do him service at his own good pleasure.

**Q.** What sayest thou as touching the devils, and wicked persons, be they also subject to him?

**C.** Albeit that God doth not guide them with his holy Spirit, yet he doth bridle them in such sort, that they be not able to stir or move without his permission and appointment: yea, and moreover he both compell them to execute his will, although it be against their intent and purpose.

**Q.** To what purpose doth it serve thee to know this?

**C.** The knowledge hereof doth wonderfully comfort us, for we might think our selves in a miserable case, if the devils & the wicked had power to do any thing contrary to Gods will. And moreover, we could never be quiet in our conscience if we should think our selves to be in their danger; but so much as we know that God bridlETH them fast, and chaineth them, as it were in a prison, in such wayes, that they can do nothing but as he permits, we have just occasion not onely to be quiet in minde, but also to receive most comfortable joy, for God hath promised to be our Protector and Defender.

The fifth Sunday.

**Q.** GO to then, let us come to the second part of our Belief.

**C.** And in Jesus Christ, his onely Son our Lord.

**Q.** What is the effect of this part?



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**C.** It is to acknowledge the Son of God to be our Saviour, and to understand the mean whereby he hath redeemed us from death, and purchased life to us.

**Q.** What signifieth this word *Jesus*, by which thou namest him?

**C.** It is as much to say as Saviour, and this Name was given unto him by the angel, at Gods commandment.

**Q.** What? is that of more estimation than if that Name had been given unto him by men?

**C.** Yea a great deale: for since Gods pleasure was that he should be so named, he must needs be a Saviour indeed.

**Q.** What then signifieth this word *Christ*?

**C.** This word *Christ* doth expresse more effectually his Office, and doth us to wit, that he was anointed of the Father, King, Priest, and Prophet.

**Q.** How hast thou the knowledge hereof?

**C.** By the Scripture, which teacheth us, that anointing did serbe for these three Offices, the which he also attributed to him in many places of the same.

**Q.** But what manner of oyl was it wherewith he was anointed?

**C.** It was no such materiall oyl as we use, and as did serbe in old times to the ordaining of kings, priests, and prophets; but a far more excellent oyl, even the grace of Gods holy Spirit, whereof the outward anointing in the old Testament was a figure.

**Q.** What manner of kingdom is that whereof thou speakest?

**C.** It is spirituall, and doth consist in Gods word and in his holy Spirit, wherein is contained both righteousness, and life everlasting.

**Q.** And what is his Priest-hood?

**C.** It is an office and authority to present himselfe before God, to obtaine grace and labour for us, and to pacifie his Fathers wrath, by offering an acceptable sacrifice unto him.

M. Why



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M. Why callest thou him a Prophet?

C. Because that he came down into the world as chief Ambassadour of God his Father, to declare a large his Fathers will, and to finish all revelation and prophecies.

The sixth Sunday.

M. Commeth there any profit unto thee by these names and dignities of Christ?

C. Yes, they altogether belong to our comfort, for Christ did receive all these of his Father, to make us partakers thereof, whereby we might each one receive of his fulnesse.

M. Declare this thing to me more at large.

C. He received the holy Ghost in full perfection with all the gifts of the same, to bestow them upon us and to distribute them to every one of us, in the measure and quantity that God knoweth to be most meet and so by these means we draw out of him, as out of a Fontaine, all the spirituall gifts that we have.

M. To what use doth the kingdom of Christ serve us?

C. To set us in liberty of conscience, to live godly and holily, that we being enriched with his spiritual treasures, and armed with his power, may be able to overcome the devil, sin, the flesh, and the world, which be pernicious enemies of our souls.

M. What profit have we of his Priest-hood?

C. First by this means he is our Mediator, to bring us into the favour of God his Father: and again hereby we have a free entry to come in, and shew our selves boldly before God, and to offer up our selves with all that belong unto us for a sacrifice: and in this point we are all fellows (after a sort) of his Priest-hood.

M. The utility of his office, in that he is a Prophet, is yet behinde.

C. With our Lord Jesus hath received this office to become the master and teacher of his flock, the end of his dignity is, to bring us to the right knowledge

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of the Father, and of his truth: so that we may become Gods household scholars, and of his family.

**Q.** This is it then, that a man may briefly gather out of thy words, that this Name Christ doth include three sundry offices, the which God hath given unto his Son, to the intent to bestow the fruit and profit of the same upon his Elect.

**C.** It is very true.

The seventh Sunday.

**Q.** BY what reason callest thou Christ the only Son of God, sith God doth also name us all his children?

**C.** As touching that we are Gods children, we are not so by nature, but only by his fatherly adoption, and by grace, in that God doth accept us for his children: Now our Lord Jesus being begotten of the substance of his Father, and being of the self-same nature, may justly be called Gods onely Son, for that there is none other that is so by nature.

**Q.** This is then thy meaning, that this honour pertaineth peculiarly to him alone, as to whom it belongeth by nature, the which notwithstanding hee hath by free gift of his goodnesse communicated unto us, in that we are his members.

**C.** It is eben so: and therefore in respect of that his communicating with us, the Scripture calleth Christ in another place, The first-born amongst many brethren.

**Q.** Why callest thou him our Lord?

**C.** Because he is appointed of the Father to have Lordship over us, and to rule in heaven, and in earth, and to be the Head of men and Angels.

**Q.** What is the meaning of that that followeth?

**C.** It declareth after what sort the Son of God was anointed of his Father, to become our Saviour, that is to say, he took upon him our flesh, and therein fulfilled all things necessary for our redemption, according as they be hereafter rehearsed.

**Q.** What

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**Q.** What meanest thou by these two clauses, *Conceived by the holy Ghost, born of the virgin Mary?*

**C.** That he was fashioned in the Virgins womb, taking very substance and manhood of her, that he might thereby become the seed of David, as the Prophets had before signified; and yet notwithstanding all this was wrought by the secret and marvellous power of the holy Ghost without the company of man.

**Q.** Was it then needfull that he should take upon him our very flesh?

**C.** Yes verily, for it was convenient that mans disobedience against God, should be purged in the nature of man. And moreover, if Christ had not been partaker of our nature, he had not been a meet Mediator to make us at one with God the Father.

**Q.** Then this is thy saying, That it behooved that Christ should become very man, to the end he might execute the office of a Saviour, as in our person.

**C.** Yes verily; for we must borrow of him all that which is lacking of our selves, for this our default could not otherwise be remedied.

**Q.** But for what cause was this thing wrought by Gods holy Spirit? and not rather by the company of man, according to the order of nature?

**C.** Because the seed of man is of it self altogether corrupted with sin, it behoved that this conception of Christ, should be wrought by the power of the holy Ghost, whereby our Saviour might be preserved from all corruption of sin, and replenished with all manner of holiness.

**Q.** So then, by these sayings, it is evidently declared unto us, That he which should purifie and cleanse others from filth of sin, must be himself free from all spots thereof, and even from his mothers womb dedicated unto God, in pureness of nature, so that he may not be guilty of that corruption, whereof the whole flock of mankind is infected?

**C.** So I mean.

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The eighth Sunday.

M. **VV**herefore speakest thou of his death immediately after his birth, and leavest out the whole historie of his life?

C. Because there is nothing mentioned or spoken of in our Creed, but that which peculiarly belongeth to the substance of our Redemption.

M. Why is it not plainly said in a word, that he died, without any speaking of *Pontius Pilate*, by whose judgement he suffered?

C. This was not onely to make the historie of Christs Passion to have the more evident assurance, but also to declare to us, that he was condemned to death by a iudge.

M. How so?

C. He died to suffer the paine which was due unto us, that we might thereby be delivered from the same: now for as much as we were guilty before Gods judgement, as wicked misdoers, Christ to take upon him our person, vouchsafed to shew himselfe before an earthly iudge, and to be condemned by his mouth, that thereby we might be cleared before the judgement seat of God.

M. Notwithstanding *Pilate* pronounced him innocent: and so by that he doth not condemn him as worthy of death.

C. *Pilate* did both the one and the other: first Christ was pronounced innocent and just by the iudges owne mouth, to signifie that he suffered not for his owne desert, but for our trespasses, and yet withall, the same iudge did solemnly give the sentence of death against him, to testifie and expresse, that he is our true pledge and ransom, as he who also hath taken upon him our condemnation, to deliver us from the same.

M. That is well said for if he had beene a sinner, indeed he had not been meet to have suffered death for the offences of others: and neverthelesse to the end that we might be clearly quit by his condemnation, it was necessary that he should be counted as amongst the wicked.

C. So I mean.

The

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The ninth Sunday.

**M.** **VV**Here thou sayest that Christ suffered on the crosse, was that kinde of death of more importance, than if he had otherwise been put to death?

**C.** Yes verily, and touching that matter, Saint Paul sayeth, that he was hanged on a tree, to the intent, that he might take upon him our curse, and so discharge us, for that kinde of death was accursed of God.

**M.** What? is it not a great reproach and dishonour unto our Lord Jesus, to say that he was accursed, and that before God?

**C.** No, not a whit: for he through his Almighty power, by taking the curse from us unto himself, did in such sort make it void and of none effect, that he himself notwithstanding continued still so blessed, that he was able to fill us also with his blessings.

**M.** Declare that that followeth.

**C.** Inasmuch that death was a punishment appointed unto man for sinne, therefore our Saviour Christ did suffer death, and by suffering overcame it; And so the intent also to make it the more certainly knowne unto us, that his death was not counterfeit, it pleased him also to be buried after the common manner of men.

**M.** But it appeareth not that any profit cometh unto us by this, that Christ hath won the victory over death, seeing that we notwithstanding cease not to die.

**C.** That doth not hinder: For the death of the faithfull is now nothing else, but a ready passage unto a better life.

**M.** It followeth then necessarily hereof, that we ought no wayes to be afraid of death, as though it were a dreadfull thing; but rather it behoveth us willingly to walk the trace of our Head and Captaine Jesus Christ, who as he perished not by death, so will hee not suffer us to perish thereby.

**C.** It is even so.

The



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The tenth Sunday.

**Q.** **W**hat is the sense of that clause, *He descended into hell?*

**C.** That Christ suffered not onely naturall death, which is a separation of the soul from the body, but also that his soul was in wonderfull distresse, enduring grievous torments, which Saint Peter calleth the sorrows of death.

**Q.** For what consideration sustained he those pains? and in what sort?

**C.** Because he presented himself before the Judgement Seat of God, to satisfie for our sins, it was necessary that he should feel this horrible torment of conscience, as if God had utterly forsaken him: yea, as though God had been his extreme enemy; and being in this extremity, he cryed unto his Father, My God, my God, why hast thou forsaken me?

**Q.** Why was God then angry with him?

**C.** Nay, howbeit it was meet that God should punish him in such sort, to perform the words of Esay, that he was stricken with the hand of his Father for our sins, and that he was wounded for our transgressions.

**Q.** But how could it be, that he was in such dreadfull anguish, as though God had utterly forsaken him, seeing he was God himself.

**C.** We must understand, that he was in such distresse only as touching his humanity, and to the intent that he might feel these pangs in his Manhood, his Godhead did in the mean time, for a little space, keep it self close: that is to say, it did not shew the might thereof.

**Q.** But how could this be, that Christ who is the Salvation of the world, could be under such condemnation?

**C.** He was not so under it, that he should continue in the same: for he hath in such wise felt these terrors which we have spoken of, that he was not overcome of the same, but hath rather thereby made battell against the power of hell, to break and destroy it.

**Q.** Hereby



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**Q.** Hereby then we see the difference between the grief of minde which Christ did suffer, and that which the impatient sinners do abide, whom God doth punish in his terrible wrath: for that very pain which Christ sustained for a time, the wicked must endure continually: and that which was unto Christ but a prick, is unto the wicked in stead of a glain to wound them to death.

**C.** Truth it is, for our Saviour Christ even in the midst of his torments, did not cease to put a full trust evermore in God his Father, but the damned sinners do despair; yea, they despise God, in so much, that they blaspheme his Majesty.

The eleventh Sunday.

**Q.** May we now gather by this, what profit comes to the Faithfull by the death of Jesus Christ?

**C.** Yes verily, and first of all we see that it is a sacrifice wherewith he hath fully satisfied his Fathers judgement on our behalfe, and thereby also he hath appeased Gods wrath, and hath brought us into his favour again: Secondly, that his blood is a washing of our soules from all manner of spots: And finally, that he hath so clean wiped away our sinnes through his death, that God will never hereafter have remembrance of them, so that the obligation which was against us, is now cancelled and made void.

**Q.** Have we none other profit of his death?

**C.** Yes verily, that is, if we be true members of Christ, our old man is crucified, and our flesh is mortified, to the end that no evil lusts do hereafter bear rule in us.

**Q.** Expound the Article following.

**C.** He rose the third day from death to life, wherein he shewed that he had gotten the victory over death and sin, for through his resurrection he swallowed up death, he brake asunder the chains of the devil; and finally, he destroyed his power.

**Q.** Tell me how many waies this resurrection of Christ doth profit us?

**C.** Three

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**C.** Three manner of wayes: the first, that we haue fully obtained to be righteous thereby. Secondly, it is a sure gadge of our immortality. Thirdly, that if we be indeed truely partakers of his resurrection, we rise now in this present world into a new kinde of life, whereby we serue God onely, and lead our liues agreeable to his will.

The twelfth Sunday.

**M.** **L** Et us goe forward to the rest.

**C.** *He ascended up into Heaven.*

**M.** Went Christ up into Heaven in such sort, that he is no longer in the earth?

**C.** Yes, for when he had performed wholly all things that were injoined him by the commandment of his Father, and had accomplished all that was necessary for our salvation, it was not needfull that he should remaine any longer on the earth.

**M.** What profit have we by his ascension?

**C.** We receive double profit thereby: for first our Saviour Christ is entred into Heaven in our name, even in like manner as he came down from thence for our sakes he hath thereby made an open entry into the same place for us, giving withall an assured knowledge that the gate of Heaven is now open to receive us, which was before shut through our sins. The second profit is, that he appeareth in the sight of God the Father, to make intercession for us, and to be our Advocate, and to make answer for us.

**M.** But is our Saviour Christ so ascended into heaven, that he is no more here with us?

**C.** No, not so: for he himself promiseth the contrary, that is, that he will be present with us to the worlds end.

**M.** Is it meant of his bodily presence, that he maketh promise so to continue with us?

**C.** No verily, for it is another matter to speak of his body, which was taken up into Heaven, and of his power which is spread abroad throughout the whole world.

**M.** Declare

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**Q.** Declare the meaning of this sentence, *He sitteth at the right hand of God the Father?*

**C.** The understanding of that is, that he hath received into his hands the governance of Heaven and Earth, whereby he is King and Ruler over all.

**Q.** What signifieth this word *Right hand*, and *sitteth at the right hand*?

**C.** It is a similitude or manner of speech borrowed of earthly Princes, which are wont to place on their right side such as they substitute next under them to rule in their name.

**Q.** Then thou meanest nothing else thereby, but that which *Paul* speaketh, that he was appointed Head of the Church, set in authority above all powers, and that he hath received a name or dignity passing all others?

**C.** Even so it is.

The thirteenth Sunday.

**Q.** GO forward to the residue.

**C.** From thence he will come to judge both the quick and the dead; that is to say, He will come down from Heaven, and shew himself visible once again in judgement, as he was seen to ascend.

**Q.** Seeing the judgement of God shall be in the end of the world, how may this be which thou sayest, some shall be alive, and other some shall be dead, such it is a thing appointed unto all men to die once.

**C.** *Paul* maketh answer to this question himself, saying, that they which at that time shall be found alive, shall be suddenly changed, to the end that their corruptible nature being abolished, they may be clothed with incorruption.

**Q.** Thy meaning is then, that this change shall be to them in stead of a death, inasmuch as it shall abolish their former nature, and make them rise again in a new state.

**C.** Truth it is.

**Q.** Do we receive any comfort by this, that our Saviour Christ will come once to judge the world?

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**C.** Yes verily, and that great : for we are taught certainly, that his coming at that time shall onely be for our salvation.

**M.** Then there is no cause why we should be afraid of the day of Judgement, or that we should tremble therefore?

**C.** No verily, for as much as we shall appear before none other Judge but him who is our Advocate, and hath taken upon him to defend our cause.

The fourteenth Sunday.

**M.** [ Et us now come to the third part.

**C.** That concerneth our faith in the holy Ghost.

**M.** And to what purpose doth it serve us?

**C.** It doth serve us to understand, that as God hath redeemed and saved us in Jesus Christ, even so it pleased him to make us partakers of his redemption and salvation through his holy Spirit.

**M.** How so?

**C.** In like manner as the blood of Christ is the only purgation of our souls, even so the holy Ghost must sprinkle our consciences with the same, to make them cleane.

**M.** This needeth a more evident declaration.

**C.** It is to say, that the spirit of God dwelling in our hearts, doth make us feel the vertue of our Lord Jesus, for it is he that doth open the eyes of our hearts to behold Christs benefits towards us : he doth seal them in our hearts, and this spirit doth also regenerate us, and make us new creatures, in such sort, that by his means we receive all those gifts and benefits, which he offered to us in Christ our Saviour.

The fifteenth Sunday.

**M.** **W**hat followeth now next?

**C.** The fourth part of our belief, where it is said, I beleeve that there is an holy universal Church.

**M.** What is the Church universall?

**C.** It is the body and fellowship of them that beleeve, whom God hath ordained and chosen unto life everlasting.

**M.** I.

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**Q.** Is it necessary that we should beleve this Article?

**C.** Yes, unlesse we mean to make Christs death of none effect, and make all these things to no purpose which we have rehearsed already: for all Christs doings prove, there is a Church.

**Q.** This is then thy saying, that all which hitherto hath been declared doth touch the cause and ground of our salvation: in so much as God hath received us into his favour, by the mean of our Saviour Jesus Christ, and hath established this grace in us through his holy spirit: but now the effect that cometh of all this is declared unto us, to give the more evident assurance thereof.

**C.** It is even so.

**Q.** What meanest thou by calling the church holy?

**C.** I call the Church holy in this sense, because that those whom God hath chosen he justifieth, and reformeth unto holynesse and innocencie of life, to make his glory shine in them; and also our Saviour Christ hath sanctified his Church which he redeemed, to the end it might be glorious, and without spot.

**Q.** What meaneth this word, *catholick* or *universall*?

**C.** It serveth to put us in remembrance, that as there is but one Head of the faithfull, even so it becometh them to be knit together in one body, so that there be not divers Churches but one Church onely dispersed throughout the whole world.

**Q.** Declare as touching the communion of saints.

**C.** That clause is put for a more plain declaration of the unitie of the members of Christs Church. Moreover it doth us to understand, that all the benefits that Christ hath given to his Church; belong to the profit and salvation of every faithful person, so far as they have all community together.

**The sixteenth Sunday.**

**Q.** But is this holynesse of the church now already perfect?

**C.** No verily, for it is in continual battell so long as it is in this world, and laboureth always under imperfection.



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perfection and infirmities, which shall never be clean taken away, till it be altogether coupled to her Head Christ, by whom it is perfectly sanctified.

**Q.** Is there none other way to know this Church but by faith?

**C.** Yes verily, there is a Church which may be seen to the eye, soasmuch as God hath given very sure tokens by the which we may know the same: but here in this place mention is made properly of that Church which hee hath chosen even by his secret election unto everlasting life, the which cannot be perfectly discerned by our senses.

**Q.** What is there more?

**C.** I beleve the remission of sins.

**Q.** What is the proper signification of this word Remission?

**C.** That God doth freely forgive all the sins of them that beleve in him, in such sort, that they shall never be called to any account, to receive any punishment therefore.

**Q.** It is easie then to be gathered of this, that we do not merit by our own satisfaction that God should pardon our sins?

**C.** You say true, for our Saviour Christ hath made satisfaction, by sustaining the pain due unto the same. For we of our part are not able to make any recompense unto God, but of his meer liberality we obtaine this benefit freely.

**Q.** Wherefore dost thou make mention of Remission of sins, immediatly after that thou hast spoken of the Church?

**C.** Because that no man can receive forgiveness of his sins, unlesse he be joynd in the fellowship of Gods people, and so continue in the unity of Christs body even to the end, like a true member of his Church.

**Q.** By this saying then, without the Church there is nothing but death, hell, and damnation.

**C.** That is most certain: for all such as do divide themselves from the body of Christ, to break the unity thereof



## The Articles of the Faith.

thereof by sects, are utterly destitute of all hope to enjoy everlasting life, while as they keep themselves so divided.

### The seventeenth Sunday.

**Q.** **VV**hat followeth more?

**C.** *The rising again of the body, and life everlasting.*

**Q.** Whereto serveth this Article in our Belief?

**C.** To teach us, that our felicity consisteth not in any thing upon the earth: the which knowledge may serve us for two necessary purposes. First, it serveth to teach us to passe through this transitorie world, as through a strange countrey, caring not for earthly things. Secondly, it putteth us in comfort, that although as yet we doe not fully enjoy the fruit of that grace, which our Lord God hath freely given us in Christ, that yet we ought not to be discouraged, but patiently to wait for him, until the time that he shall appear.

**Q.** What shall be the manner of our resurrection?

**C.** All they that be dead before that time, shall then take their own bodies again unto them, howbeit they shall be of another sort, to wit, they shall be no more subject to death and corruption, and yet notwithstanding, they shall be of the self-same nature and substance as before. And such as shall then be found alive, God will raise them up marvellously, and suddenly change their bodies, in the twinkling of an eye, as we have said before.

**Q.** Shall not the wicked be as well partakers of this resurrection, as the faithfull?

**C.** Very verily, but they shall be in condition farre unlike, for the faithfull shall rise again to everlasting joy and salvation, and the other to everlasting death and damnation.

**Q.** Wherefore is there mention made of life everlasting, and not of hell?

**C.** Because the Creed is a brieife summe, of our faith, containing in as few words as can bee, that

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which belongeth peculiarly to comfort the consciences of Gods faithfull, therefore Gods benefits which hee freely bestoweth upon his people, be rehearsed onely, without any mention of the wicked, who are clean shut out of his kingdom.

The eighteenth Sunday.

**Q.** Sith we have the foundation whereupon our Faith is builded, we may well gather hereof what is the right Faith?

**C.** Yes verily, that is. it is a sure persuasion, and a stedfast knowledge of Gods tender love towards us, according as he hath plainly uttered in his Gospel, that he will be both a Father, and a Saviour unto us, through the meanes of Jesus Christ.

**Q.** Doth faith stand in our power, either is it a free gift of God?

**C.** The Scripture teacheth us, that it is a special gift of the holy Ghost, and very experience doth also confirme the same.

**Q.** How so?

**C.** For the feeblenesse of our wits is such, that we can by no means attain unto the spiritual wisdom of God, the which is revealed to us by faith, and our hearts are naturally inclined to a certain distrust, or at least a vain trust, either in our selves, or in other creatures: but what time Gods spirit hath lightned our hearts, and made us able to understand Gods will, (which thing we cannot attain otherwile) then doth he arm us also with a stedfast confidence in his goodness, sealing the promises of salvation in our hearts.

**Q.** What profit cometh to us through this Faith when we have it?

**C.** It doth justifie us before God, and maketh us inheritours of everlasting life.

**Q.** Is not then a man justified through good works, if he live holily, and in the obedience of Gods will?

**C.** If any man were so perfect before God, he might

worthily

## The Articles of the Faith.

worthily be called righteous: but soasmuch as we are all wretched sinners in the sight of God, we are driven to seek else-where for a worthinesse, to make answer for us to Gods judgement.

The nineteenth Sunday.

**Q.** But be all our works so disproved, that they can merite nothing for us before God?

**C.** First, all such works as we do of our selves by our nature, are utterly corrupt: whereof it followeth necessarily, that they cannot please God, but rather do provoke his wrath, and he condemneth them every one.

**Q.** This is then thy saying, that unto the time that God hath received us to mercie, and regenerated us by his spirit, we can doe nothing but sin, even as an evil tree can bring forth no fruit, but that that is evil.

**C.** Even so it is, for although our works make a fair shew to mans sight, yet they are wicked before God, so long as the heart is naught, unto the which God chiefly hath respect.

**Q.** Hereby then thou dost conclude, that it lyeth not in our power to prevent God with our merits, and so to provoke him to love us: but much rather we thereby do stir him up to be more and more angry against us?

**C.** Yes surely, and therefore I say, that without any consideration of our own works, he doth receive us into his favour of his bountifull mercy, through the merits of our Saviour Christ, accounting his righteousness to be ours, and for his sake imputeth not our faults unto us.

**Q.** What? meanest thou then that a man is justified by Faith?

**C.** Forasmuch as through believing, that is, receiving with an assurance of the heart the promises of the gospel, we enter into the possession of this righteousness.

**Q.** This is then thy meaning, that as God doeth offer righteousness unto us by his gospel, so the onely way to receive it, is by Faith.

**C.** So I mean.

B 4

The

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The twentieth Sunday.

**M.** **V**Well then, after that God hath once received us into his favour, be not the works which we do by the vertue of the holy Spirit, acceptable unto him?

**C.** Yes verily, because he doth of his free goodnesse so accept them, and not because their worthinesse doth deserue so to be esteemed.

**M.** How is it that they be not worthy of themselves to be accepted, since they proceed of the holy Ghost?

**C.** Because there is mixed some filth through the infirmity of the flesh, whereby they are defiled.

**M.** By what means then are they made acceptable unto God?

**C.** By faith onely, whereby a man is assured in his conscience, that God will not straitly examine his workes, nor try them by the sharpe rigour of his iustice, but that he will hide the imperfectnesse and uncleane spots that be in them, with the purenesse of our Saviour Christ, and so account them as perfect.

**M.** May we say then, that a Christian is justified by his workes, after that God hath called him? or that he doth merite through them Gods favour, to the procurement of life everlasting?

**C.** No verily, but rather it is said, that no man liuing shall be justified in Gods sight, and therefore we must pray, that he do not enter into iudgment with us.

**M.** Thou meanest not hereby that the good deeds of the Faithfull are unprofitable?

**C.** I mean nothing lesse, for God promisseth to reward them largely, both in this world, and in the life to come; and yet notwithstanding this, these rewards of God be not given for our worthy deserts, but onely because it pleased God of his goodnesse to love us freely, and so to cower and forget our faults, that he will neuer call them any more to remembrance.

**M.** May we be just without good works?

**C.** That is not possible; for to beliebe in Christ is as

## The Commandments.

much to say, as to receiue Christ in such sort, as he giueth himself unto us. Now this is an euident thing, that Christ promisseth not, onely to deliuer us from death, and to restore us unto the sauiour of God his Father, through the only merits of his innocency: but he also promisseth to make us new creatures by his holy Spirit, to the end that we should lead an holy conuersation in all good works, so that these must be ioyned together, except we would diuide Christ from himself.

M. Then I see that it is so far from the office of Faith, to make men despisers of good works, that it is the very root whence all good works doth spring.

C. It is most certain: and for this cause the doctrine of the Gospel consisteth in these two points, to wit, faith and repentance.

The twentieth one Sunday.

M **V** What manner of thing is Repentance?

C. It is the hatred of sin, and love of iustice, proceeding of the fear of God, which bringeth unto the forsaking of our selues, and to the mortifying of our flesh, that wee may give our selues to be governed by the Spirit in the service of God.

M. This then was the second member in the diuision, which wee made at the beginning concerning a Christian mans life?

C. Yes verily: and we haue said also that the very right and allowable service of God doth consist in obeying his will.

M. Why so?

C. Because he will not be serued after our fantasie, but after his own pleasure.

M. What rules hath hee given unto us to lead our liues by?

C. His Law.

M. What things doth it contain?

C. It is diuided into two parts, whereof the first doth contain foure commandments, and the second contain



## The Commandments.

containeth six, so that there are ten in the whole.

**Q.** Who made this division thereof?

**C.** God himself, who also gave it written in two Tables unto Moses, saying, that the whole Law was reduced into ten sentences.

**Q.** What is contained in the first Table?

**C.** It containeth the manner of the true worship of God.

**Q.** What is contained in the second Table?

**C.** How we ought to behaue our selves towards our neighbours, and what duty we owe to them.

The two and twentieth Sunday.

**Q.** **R**ehearse the first commandment?

**C.** *Hearken and take heed Israel, I am the Lord thy God, who have brought thee out of the land of Egypt, and out of the house of bondage, Thou shalt have none other gods before my Face.*

**Q.** Declare the meaning hereof.

**C.** In the beginning he useth, as it were, an introduction to the whole Law: for he challengeth here unto himself: first, authority to command, naming himself Everlasting and the Creator of the world. And again, after he calleth himself our God, to make us highly to esteem his doctrine: for if that he be our Saviour, it is good reason that we be also his obedient people.

**Q.** But that which followeth after, touching the deliverance from the bondage of Egypt, is it not referred peculiarly to the people of Israel?

**C.** Yes verily, as concerning the body, howbeit it belongeth also indifferently to us all, in so much as he hath delivered our souls from the spirituall captivity of sin, and from the tyrannie of the devill.

**Q.** Why doth he make mention of this in the beginning of the Law?

**C.** To put us in remembrance how greatly we are bound to obey his good pleasure, and what unkindnesse it is to do the contrary.

**Q.** What



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**Q.** What requireth he in this commandment?

**C.** To reserve onely unto himself the whole honour, not giving any part thereof to any other.

**Q.** What is his due honour?

**C.** To worship him, to put our whole trust in him, to call upon him, and such other like, which be attributed onely unto his Majesty.

**Q.** Wherefore saith he, *Before my Face*?

**C.** For as much as he seeth and knoweth all things, and judgeth the secret thoughts of all mens hearts, hee signifieth unto us, that he requireth not onely that in outward profession, but that untainedly from the bottom of our hearts wee should take him for our onely **GOD**.

### The three and twentieth Sunday.

**Q. R**ehearse the second commandment.

**C.** Thou shalt not make to thee any graven image, neither any similitude of things that are in heaven above, neither that are in the earth beneath, nor that are in the waters under the earth: thou shalt not bow down to them, neither serve them &c.

**Q.** Doth he utterly forbid the making of any image?

**C.** No, but he expressely forbiddeth either to make any image to represent God, or to worship him thereby.

**Q.** Wherefore are we forbidden to represent God in any visible image?

**C.** Because there is no comparison betwixen him that is an everlasting spirit, incomprehensible, and a materiall body, mortall, corruptible, and visible.

**Q.** Thy mind is then, that he doth great dishonour unto Gods Majesty, that goeth about to represent him in such sort?

**C.** Yes verily.

**Q.** What manner of adoration is here condemned?

**C.** We are here forbidden to come before any image to make our prayers, or to bow our knees before it, or to make any other shew of reverence, as though God did there shew himself by them.

**Q.** This

## The Commandments.

M. This is then not to be taken, as though all carving or painting of Images, were utterly prohibited: but alone to make Images, either to seek to honour God in them, or to abuse them unto any kinde of superstition, or idolatry?

C. It is even so.

M. For what purpose was this commandment given?

C. That as in the first commandment God sheweth himself to be him alone whom wee ought to worship and honour, even so now he sheweth the right kinde of worship, to withdraw us from all superstitious and carnall imaginations.

The twentieth fourth Sunday,

M. GO forward.

C. He joyneth unto it a threatening, *That he is the Eternall, our God jealous: visiting the iniquities of the fathers in their children, upon the third and fourth generation of them that do hate him.*

M. Wherefore doth he make mention of his might?

C. To signifie, that he is of sufficient power to maintain his own honour.

M. What meaneth he by speaking of Jealousie?

C. That he cannot abide a companion with him: for even as he hath of his unspeakable godnesse freely given himself unto us, even so hee will that we become altogether his. And this is the chastity of our soules, that they be dedicated unto him, and kept holy for him. As contrary waves, it is a spirituall whoredome, if they be withdrawn from him to any kinde of Idolatry or superstition.

M. How ought this to be taken, that he punisheth the transgressions of the fathers in their children?

C. To pierce our hearts more deeply with the terror of his wrath, who doth not onely threaten to punish the offenders, but also their posterity after them.

M. What? is not this contrary to the righteousness of God to punish the one for the others fault?

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**C.** If we consider the estate of man, this question is soon answered: for we are every one of us by nature under the curse of God, so that we cannot finde fault with God, when he leaveth us in that estate. And as he sheweth his favour towards his servants, when he bleth their posterity, so doth he shew his vengeance towards the wicked, when he suffereth their offspring to continue in their cursed estate.

**M.** What sayeth he more?

**C.** To the end he might stir us also up with tender love, he sayeth mozeover, that he sheweth forth his abundant mercy to the thousand descent of such as love him and keep his commandments.

**M.** Doth he meane that the obedience of a faithfull man shall be sufficient to save his posterity, although it bee wicked.

**C.** No, but that he will in such sort shew forth his goodnesse toward the faithfull, that for the favour he beareth unto them, he will also be known unto their children, not onely minding to prosper them here in things of this world, but to sanctifie them also with the gifts of his holy Spirit, whereby they may become obedient to his will.

**M.** But this seemeth not alwayes so.

**C.** No, for as the Lord reserveth this liberty to himself, alwayes to shew mercy unto the children of the wicked; so on the other part, he hath not so bound his grace unto the children of the faithfull, but that he may at his pleasure reject whom he will: yet notwithstanding he doth in such wayes order these things, that all men may easily see that he hath not made this loving promise for nought.

**M.** Wherefore doth he rehearse here in the promise, *to a thousand descents*, whereas in the threatning he made mention but of *three or foure*?

**C.** To signifie, that God is alwayes more ready to use gentlenesse and favour, than roughnesse or rigour.

According

## The Commandments.

according as he saith of himself, that he is ready to shew  
mercy, and slow to anger.

The five and twentieth Sunday.

**P.** **L** Et us come to the third commandment.

**C.** *Thou shalt not take the Name of the Lord thy God  
in vain.*

**P.** What is the understanding thereof?

**C.** He doth not onely forbid us to abuse and blas-  
pheme the blessed Name of God by perjurie, but for-  
biddeth as well all vain and superfluous oathes.

**P.** May a man then swear lawfully at any time?

**C.** Yes verily, when there is just occasion, that is to  
say, to maintain the truth when the time shall require;  
and likewise to keep brotherly charity amongst us.

**P.** Doth he disprove none oathes, but such as are to the  
hinderance of Gods honour?

**C.** In one kinde of oath he teacheth us a generall  
rule, That we never use the Name of God, but in  
fear and humblenesse, to glorie his Name: for euen  
as it is holy, and of most worthy price, so it becometh us  
to take diligent heed, that we do not in such sort name  
it, that either we may seem to passe lightly of it our  
selves, or give others occasion to have it in small rebe-  
rence.

**P.** How shall this be?

**C.** If we do neither think nor speak of God, nor of  
his works, but with all reverence and honour.

**P.** What followeth?

**C.** A threatning, That he will not hold him innocent that  
taketh his Name in vain.

**P.** Seeing that God pronounceth threatningly in other  
places in a generality, that he wil punish all transgressours,  
what vehemencie is there besides in these words?

**C.** He doth expressely declare hereby, in how great  
estimation he hath the honour of his Name: forasmuch  
as he saith evidently, that he cannot abide that any do  
despise it, to the intent that we might reverence it the  
more.

The

## The Commandments.

The twenty sixth Sunday.

**M. L** Et us come to the fourth commandment.

**C.** Remember to keep holy the Sabbath day: six dayes shalt thou labour, and do all thy worke, but the seventh day is the rest of the Lord thy God, thou shalt do no work in it, neither thou, nor thy son, nor thy daughter, neither thy servant, nor thine handmaid, nor thine ox, nor asse, neither the stranger that is within thy gates: for in six dayes God made beaven and earth, and all that is in them, and the seventh day he rested: wherefore he blessed the day of rest, and made it holy to himselfe.

**Q.** Doth God command to labour six dayes, and rest the seventh?

**C.** So not precisely, but he doth giue men leaue to trauell six dayes, and maketh a restraint of the seventh onely, in the which he forbiddeth to labour.

**Q.** Are we then bound by Gods commandment to refrain one day in the week from all kinde of labour?

**C.** This commandment hath a certain speciall consideration in it: for as touching the obseruation of bodily rest, it belongeth to the Ceremoniall Law, which was abolished at the coming of Christ.

**Q.** Sayest thou then that this commandment belongeth peculiarly unto the Jews, and that God did give it onely for the time of the Old Testament?

**C.** Yea verily, as touching the ceremony thereof.

**M.** Why then, is there any other thing contained in it besides the ceremonie?

**C.** There be three considerations why this commandment was given.

**Q.** What are they?

**C.** The first is, that it might be a figure to represent our spirituall rest. The second, for a comely order to be used in the Church. And thirdly, for the refreshing of seruants.

**M.** What is spirituall rest?

**C.** That we cease to do our other works, that the Lord may bring forth his work in us.

**M.** How



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M. How may we thus rest?

C. By mortifying our flesh, and subduing the indigne affections of our nature: to the end that Gods Spirit may beare rule in us.

M. Are we bound to this rest but one day in the week?

C. Yea continually, so that when we have once begun to enter into it, we must go on forward while our life lasteth.

M. Why is there one day appointed to represent unto us a thing that endureth our whole life?

C. It is not necessary that the figure do resemble in all points the thing it is ordained to represent, it is sufficient if they be like in some points.

M. Wherefore was the seventh day appointed rather then any other?

C. The number of seven doth signifie perfection in the Scripture, wherefore the seventh day was most meet to set out unto us a thing that should still continue. Moreover, it putteth us in remembrance that our spirituall rest is but begun in this life, neither shal it be perfect untill we depart this world.

The twenty seventh Sunday.

M. **W**hat is meant by that which our Lord alledgeth here, saying, That it becometh us to rest, for so much as he hath done the same?

C. When God had created all his workes in six dayes, he appointed the seventh to the consideration of his workes: and to the intent we might be the more stirred up thereto, he setteth forth his owne example unto us, because there is nothing so much to be desired, as to become like unto him.

M. Must we then daily meditate the works of God? or is it enough to have minde of them one day in the week?

C. Our duty is to be exercised daily therein; but for our weaknesse sake, there is one certain day appointed: and this is the politick order whereof I speak.

M. What order is then to be observed that day?

C. That

## The Commandments.

**C.** That the people come together, and give diligent ear to the word of God, use common prayers, and make profession of their Faith and Religion.

**Q.** What meanest thou by saying, that it was partly ordained for the ease of servants?

**C.** That they which be under the power of others, might be released somewhat of their labours: the which thing serveth also to the furtherance of the common-wealth, for so much as every man hath just cause to be the readier willingly to travell the other six dayes, when they consider that they may take their rest on the seventh.

**Q.** Let us now see how this commandment belongeth unto us?

**C.** As touching the ceremony thereof, it is abolished, for we have the accomplishment thereof in Christ.

**Q.** How so?

**C.** For our old man is now crucified, by the vertue of his death, and through his resurrection we are raised again unto a newnesse of life.

**Q.** What is there then in this commandment that concerneth us?

**C.** We are bound to observe the politick order appointed in the Church, for the hearing of Gods word, for coming together to make common prayers, and for the right use of the Sacraments.

**Q.** And doth the figure profit us no more?

**C.** Yes verily, for it leads us to the truth of that thing, whereof the Sabbath day is a figure, which is, that we being made the true members of Christ ought to cease from our own works, and commit our selves wholly unto Gods governance.

The twentieth Sunday.

**Q.** Let us come now to the second table.

**C.** Honour thy Father and thy Mother.

**Q.** What dost thou mean by this word Honour?

**C.** That Children use humble obedience towards their

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their father and mother, bearing a reverent minde towards them, ready to assist and aide them, & willing to do after their commandments, according to their duty.

M. Proceed.

C. God also joineth a promise to this commandment, saying, That thy dayes may be long in the land which the Lord thy God hath given thee.

M. What is the meaning of this promise?

C. That God will endue them with a long life, which have their father and mother in due reverence.

M. How cometh it to passe that God promisetht man to prolong his life (as if that were a speciall benefit) sith this life present is so full of misery?

C. Though our life be never so full of wretchednes, yet is it the blessing of God unto the faithfull, at the least for this one cause, that it is a token of his fatherly favour, in that he nourisheth them here, and preserveth them.

M. May a man gather of the contrary part, that he who liveth not many years, is accursed of God?

C. No, but rather it cometh to passe many times, that the Lord taketh them soonest of all out of this world whom he loveth most dearly.

M. In doing this, it seemeth that he keepeth not alwayes promise?

C. What promise soever God maketh, as touching the benefitts of this world, wee ought to take it with this condition, so far forth as it shall be expedient for the health of our soules: for it were a contrary order, not to have a chief regard of the soul.

M. And what is to be said of them that are disobedient to father and mother?

C. God will not only punish them with everlasting pain in the day of judgement, but he will execute his vengeance also on their bodies here in this world, either by shortning their life, or punishing them by shamefull death, or some other wayes.

M. Doth

## The Commandments.

**Q.** Doth God speak expressly of the land of Canaan in this promise?

**A.** Yes, as touching the children of Israel; but we must now take it in a more generall signification, so that in so much as the whole earth is the Lords, we ought to acknowledge, that that countrey soever we inhabit, God hath given unto us the same for a dwelling place.

**Q.** Is there nothing else to be understood in this commandment?

**A.** Though no mention be made in it expressly, but of the Father and Mother, yet we must understand in them, all Magistrates and Superiours, for so much as there is one manner of consideration of them all.

**Q.** What is that?

**A.** Because God hath given unto them prehemynence for there is none authority of Parents, or Princes, or Magistrates, or Masters, neither any other office or title, or prehemynence, but such as God hath ordained.

The twentieth Sunday.

**R.** Hearke the sixth commandment.

**C.** Thou shalt not kill.

**Q.** Is there nothing forbidden here but open murder?

**A.** Yes verily, for considering that it is God who giveth this in commandment, he doth not only give us a law to restrain our outward deeds, but principally to bridle the affections of our minde.

**M.** Thy meaning is then, that there is a certain kinde of murder lying privily in the heart, which is forbidden here of God?

**A.** It is even so: for hatred or rancour, and all desire to do hurt unto our neighbour, is murder before God.

**Q.** Is it then enough, if we bear no hatred or malice toward any man?

**A.** No, for in that that God condemneth hatred, it is to be understood also that he requireth of us to love all men unfeignedly, procuring their wealth.

**Q.** What is the seventh commandment?

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*C. Thou shalt not commit Adultery.*

M. What is the effect of this commandment?

C. All whoredome is declared to bee accursed of God, and therefore it becometh us to refraine from it, except we will provoke his wrath against us.

M. Is there none other thing required in this commandment?

C. We must alwayes have regard to the Law-maker, who considereth not only the outward work, but rather the affection of the heart.

M. What is here more required?

C. Forasmuch as our bodies and souls are the temples of the holy Spirit, that we keep them in all purenesse, and therefore we must not only be chaste as touching the carnal act: but also in heart, words, & behaviour, so that there must be in us no part defiled or unchaste.

The thirtieth Sunday.

M. GO on to the eighth commandment.

*C. Thou shalt not steale.*

M. Doth this commandment forbid onely such robberies, as be punished by common laws, either doth it reach any further?

C. This commandment reacheth unto all unlawful and deceitable occupations, whereby we pluck unto us any part of our neighbours substance, whether it be by violence, by fraud, or by any other means, that God hath not allowed by his word.

M. Is it enough if a man refrain from the deed doing: either is it for bidden also to desire any such thing?

C. We must alwayes have a consideration, that God was the maker of this Law, who for so much as he is a Spirit, hath not onely regard to robberies that be committed in deed, but he considereth as well our secret enterprises, our devises, and purposes, and the desires of our mind, to come by riches through our neighbours losse.

M. What becometh it us then to do?

C. We are bound to do our endeavour, that every man may have his due and right.

M. What



## The Commandments.

M. What is the ninth commandment?

C. *Thou shalt not bear false witness against thy neighbour.*

M. Doth God forbid in this commandment, open perjury before a Judge onely, either are we charged to make no lie to the disprofit of our neighbour?

C. Under one kinde he giveth a generall doctrine, meaning that we may not speak any thing to the reproach of our neighbour falsely: and that we may in no wise backbite him, or make lies of him, whereby he may sustaine losse in his goods, or be hindered in his good name.

M. Wherefore doth he speak expressly of open perjuries?

C. To the intent that we might the more earnestly detest this vice of backbiting and lying, signifying unto us withall, that whosoever doth accustom himself to speak slanderously of his neighbour, or to make any lie to his hinderance privily, he will not be ashamed shortly after to forswear himself openly.

M. Be slanderous and lying words forbidden here onely, either be we also restrained from all evil thinking?

C. As well the one as the other, by the reason which we have already alleadged: for that that is evil in the doing before men, is as evil to be willed or thought before God.

M. Declare this in few words.

C. We are taught by this commandment not to judge evil, or to speak any words that sound to the reproach of others, but rather to have a good opinion of our neighbours, and to maintain their good name, so far forth as the truth will bear us.

The thirty one Sunday.

M. **L**et us come now to the last commandment?

C. *Thou shalt not covet thy neighbours house, neither shalt thou covet thy neighbours wife, nor his man-servant, nor his maid, nor his ox, nor his ass, nor any thing that is thy neighbours.*

## The Commandments.

**M.** Seeing the whole Law is spirituall as thou hast said, and for so much as every one of the other commandments were ordained as well to correct the rebellious affections of the heart, as to govern the outward doings, it appeareth that this commandment is superfluous.

**C.** In the other commandments, God would suppress our will and affections: but here in this he utterly subverteth all evil thoughts, light motions, sudden affections; yea, though we never fully purpose, nor consent willingly to do them.

**M.** Sayest thou then, that the least motion or temptation, that can enter into the thoughts of a faithfull man, is sin, though he strive against it, and will not by any means consent unto it?

**C.** It is certain, that all evil thoughts and motions proceed out of our corrupt nature. Whereof I conclude, that the lusts which do kindle or stir up mans heart to do amisse, though he never consent to do the thing, be nevertheless directly against this commandment.

**M.** This is then briefly thy saying, that as evill lusts whereunto men consent, and subject themselves, are reproved, as sin, in the former commandment: even so by this commandment, God requireth of us such perfection, that there may not so much as one evill motion once enter into our hearts, the which may provoke us to do amisse?

**C.** Even so I mean.

**M.** May we not now make a brief summe of the whole Law?

**C.** Very easily; for the whole Law is comprehended in these two points: the one is, that we love God with all our heart, with all our soul, & with all our mind. The other is, that we love our neighbour as our self.

**M.** What is concluded in the love of God?

**C.** To love him or our God, that we acknowledge and take him for our Sovereigne Lord, Father, Saviour, and Father, so that thereby our duty is to love

## The Commandments.

love him, feare him, honour him, to put our whole trust in him, and to obey him.

M. What dost thou meane by these words, *With all our heart, all our soule, and all our minde?*

C. It is, that we love God with such zeale and fervent affection, that there may be in us no desire, no will, no thought nor endeavour, contrary to his love.

The thirty two Sunday.

M. **W**Hat is the meaning of the second point?

C. As we be naturally inclined to love our selves, and as this affection doth passe all the rest; even so our love towards our neighbours ought in such sort to beare rule in our hearts, that it should guide us altogether, and should be a line and rule thereby to order all our thoughts and deeds.

M. And whom meanest thou when thou sayest, *our Neighbour?*

C. I do not onely signifie our kindred, friends, and such others as be of our familiar acquaintance, but such also as are strangers unto us, and more then that, our very enemies.

M. How are we bound unto them?

C. There is a Bond whereby God hath knit all men together, which is holy, and cannot be broken by any mans malice.

M. Then thou wilt say, that if any man hate us, that commeth of himself: and yet by the very order which God himself hath appointed, he ceaseth not to continue still our neighbour, and we are bound even so to take him.

C. So I meane.

M. Sith the Law requireth such a perfect serving of God, is not every Christian man bound to frame his life after the same?

C. Yes verily, but we have in us so much weakness, that there is no man which fully doth performe all that the law requireth.

M. Why doth God therefore require of us such

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an exquisite perfection as wee be not able to reach to?

**C.** God requireth nothing of us, but that which we are bound to do: but if we giue diligence to frame our liues to this rule set forth in the Law, then albeit we be far from attaining unto the perfection thereof, yet the Lord will not lay to our charge our default.

**M.** Speakest thou generally of all men, or of the faithfull onely?

**C.** No man is able to begin to doe the least point that the Law requireth, untill hee be regenerated through the Spirit of God. Moreover, if it were possible to finde out any man who were able to performe some part of that that the Law demands, it should not be enough to discharge him before God: for the Lord pronounceth, *That whosoever doth not thoroughly accomplish every point contained in the Law, is accursed.*

The thirty three Sunday.

**M.** Hereof we must needs gather, that the Law hath two distinct offices, according as there be two sorts of men.

**C.** What else? for as touching them that beleeve not, it serbeth to none other purpose, but to reprove them, and to take from them all manner of occasion to excuse themselves before God: and this is that which Saint Paul speaketh, naming it the instrument of death and damnation: but as touching the faithfull, it serbeth to another use.

**M.** To what?

**C.** First, the Law maketh it known unto them, that they cannot be justified by their works: and so by humbling them, it doth stir them to seek their salvation in Christ. Secondly, whereas it requireth more than is possible for any man to doe, it warneth them to pray unto God, that he would giue them strength, and also doth put them daily in remembrance of their faults, to beat downe their pride. Thirdly, it serbeth them in stead of a bridle to hold them fast in the feare of God.

**M.** Then

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**M.** Then albeit for the time of this transitorie life, we never accomplish the Law, yet it is not to be thought a vain thing, that it requireth of us such a perfection; for thereby it setteth up a mark unto us, to the end that we every one, according to the grace wherewith God hath endued us, might continually with so much more fervent affection walke towards it, and studie daily more and more to come unto it?

**C.** So it is meant.

**M.** Have we not a perfect rule of all righteousness set out in the Law?

**C.** Yes, so perfect, that God demandeth none other thing of us, then to follow it: and contrariwise, God disalloweth and refuseth that soever man taketh in hand to do besides, for obedience is the onely sacrifice which he requireth.

**M.** To what purpose then do all these monitions, declarations, exhortations, and commandments serve, which the Prophets make, and Apostles?

**C.** They are nothing else but expositions of the Law, which lead us to the obedience of the Law, rather then draw us from it.

**M.** Yet it seemeth that the Law doth not set out every mans particular vocation.

**C.** Whereas the Law of God prescribeth, that we ought to render unto every man that that is his due, we may right well gather thereof, what every mans duty is in his state and calling. Further, as we have already said, the residue of the Scripture maketh a more particular and plaine declaration of the same: for the self-same things which God hath in few words comprehended in these Tables of his commandments, other parts of the Scripture do intreat here and there more at large.

The thirty fourth Sunday.

**M.** Seeing we have now spoken sufficiently of the right serving of God, that is to say, of obedience to his



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his will, which is the second part of the honour due unto him, let us now also treat of the third point?

C. We have said here before, That the third manner of honour which God demandeth of us, is to call upon him, and to seek for help onely at his hand, in all our needs.

Q. Dost thou mean, that we must call onely upon him alone?

C. Yea for he challengeth this as a peculiar honour due unto his divine Majesty.

Q. Sith it is so, after what sort is it lawfull for us to require succour at mans hands?

C. There is a great difference between these two things; for we call upon the Name of God, to protest that we look for none other help, but onely at his hand, having all our whole affiance in him, and in none else, yet in the meane time we seek the help of men, so farre forth as God give us leave, and as he hath lent them means to succour us.

Q. Then, to demand succour of men, is nothing at all contrary to this, that we are bound to make our prayers onely unto God for help, for so much as we put not our trust in men, neither seek their succour, but so far forth as God hath ordained them ministers, and bestowers of his goods to our necessitie and comfort.

C. You say well, and in very deed whatsoever benefit we receive at any mans hands, we are bound so to take it, as if God himself did deliver it unto us, for the truth is, that it is hee who sendeth us all these things by their hands.

Q. Is it not then our duty to give thanks to men for their benefits, seeing the law of nature so teaches?

C. Yea, if it were for no more but for that it hath pleased God to call them to such honour, as to be dealers and distributors of his benefits: for God in so doing, doth binde us unto them: and will, that we take them thankfully at their hands.

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**Q.** It appeareth by this, that we may not call upon angels and Saints departed for help?

**C.** It is certain, for touching Saints departed. God hath not appointed unto them any such office as to help us: and as concerning his Angels, although he both use them as ministers, to serue for our health, yet it is not his will, that we should call upon them for help, either to haue our refuge unto them in time of need.

**Q.** Then whatsoever is not agreeable to the order which God hath set forth unto us, is repugnant unto his will.

**C.** I mean no lesse; for if so be we be not content with that order, which God by his word hath set out vnto us, it is a most certain token of infidelity. Moreover, if in stead of seeking vnto God alone for help in all our needs, we shall haue recourse vnto Angels, or any other creatures, putting any part of our confidence in them, we commit therein damnable idolatry, by attributing vnto them that thing which ought to be peculiarly reserved vnto God.

### The thirty fifth Sunday.

**Q.** **L**et us now come to the right manner of prayer vnto God. Is it enough to pray with the tongue? Either is a fe revent minde and earnest affection of the heart also required?

**C.** The tongue is not alwayes necessary in prayer, but the understanding and earnest affection are alwayes necessarily required.

**Q.** How prove you that?

**C.** Forasmuch as God is a Spirit, he requireth alwayes the heart: and as at all other times, so specially in time of prayer, when we shew our selues in his presence, and enter into communication with him, and thereupon he maketh a restraint of his promise, saying, that he will be at hand to hear onely all them that call vpon him in truth: contrariwise, hee pronounceth them all accursed, which pray hypocritically, or without an earnest affection.

**Q.** Then

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**M.** Then all such prayers as be made onely with the mouth, be unprofitable, and to no use?

**C.** They be not onely unprofitable, but provoke God to displeasure.

**M.** What manner of affection is required to make the prayer acceptable?

**C.** We must first of all have such a feeling of our poverty and wretchednesse, that we may perceive an earnest vocation and grief of minde, through the loathsomnesse of sin: wee must also have a fervent desire to obtain grace at Gods hand; which desire must kindle our hearts, and ingender in us a fervent prayer.

**M.** Do these things proceed of our nature? Either are they given unto us by the speciall goodnesse of God?

**C.** God must work therein, for we are of our selves dull, and without all lust to prayer: but the Spirit of God doth stir up in our hearts such sighes, as no tongue is able to expresse, and endueth our mindes with such zeal and fervent affection, as God requireth in prayer.

**M.** Doth this doctrine teach us, that wee ought not to dispose and stir up our selves to prayer?

**C.** Nothing lesse, but rather contrariwise so oft as we do feel our selves cold, and not disposed to prayer, we ought to make our supplication to the Lord, that it would please him to inflame us with his Spirit, whereby we may be framed to prayer, with such affection of minde as we ought to do.

**M.** As touching the use of the tongue, dost not thou count it utterly unprofitable in making of prayer?

**C.** No, for the words which the tongue uttereth, do many times help, stir up, and confirm the minde, so that it is not so easily drawne from God. Moreover, for so much as the tongue is created of God for his glory, above all other members of the body, it is reason that the tongue be employed by all meanes unto that use. Finally, the very fervent affection of the heart, doth many times, through a vehement motion, in-  
force

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force the tongue to speak, though a man be not of purpose to do it.

M. Sith it is as thou sayest, Unto what purpose is it to pray in a language which a man doth not understand?

C. It is a very mocking of God, and a superstitious hypocrisie.

The thirty sixth Sunday.

P. **W**Hen we make our prayers unto God, do we it at all adventures, without sure knowledge whether we shall obtain any profite or not, either ought wee to be surely perswaded, that our prayers will be heard?

C. We must have this evermore as a sure ground in all our prayers, that they shall bee accepted of God, and that we shal obtain our request so far forth as it shal be expedient and necessary for us: whereupon Saint Paul saith; That the right invocation and praying unto God, proceedeth of faith, for if wee have not a sure trust in the mercies of God, it is impossible to make our prayers unto him aright.

M. What sayest thou then of them that bee in doubt whether God will hear them or not?

C. Their prayers are utterly void, seeing that God hath made no promise to any such prayers, for he saith, Whatsoever we shall ask, if we beleve, he will grant it unto us.

M. It remaineth to know by what means, and in whose name we may come by this sure confidence, to present ourselves before God; considering that we are vile sinners, and far unworthy so to do?

C. First of all, wee have promises of God, whereupon we must stay our mindes, without having any regard of our own worthinesse. Secondly, it wee be the children of God, hee doth encourage us, and push us forward with his holy Spirit to come to him familiarly, as to our Father, and that wee should not be afraid to come before his glorious Majesty, although wee be but as poore wormes of the earth, and most

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Wretched sinners, he hath given unto us our Lord Iesus Christ to be our Mediator, to the intent, that we be the meanes of his merits, having recourse unto God, might have an assured trust to finde grace.

**Q.** Doeſt thou mean it thus, that we may not call upon God by prayer, unlesse it be done in the Name of our Saviour Christ?

**C.** Yea, for we have an expresse commandement so to do: and in so doing we have a sure promise, that through his intercession all our requests shall bee granted unto us.

**Q.** Is it not then a foolish presumption to present our selves boldly before God, sith we have Christ for our Advocate, and set him before us, to the end that God may even for his sake, accept both us and our prayers?

**C.** No verily, for we make our prayers as it were by his own mouth, for so much as he himself openeth the way for us, and maketh our prayers to be heard: yea, and entreateth also continually for us.

The thirty seventh Sunday.

**Q.** **L**et us treat now of the substance of our prayers? Is it lawfull for us to pray for all things that we fantasie? either is there a certain rule to pray?

**C.** If we should follow our own fantasie, in making our prayers, they would be very evil framed: for we are so blinded, that we are not able to iudge what is meet to be prayed for. Moreover, all our desires are so inordinate, that it is expedient for us to hidle them.

**Q.** What is then to be done?

**C.** We must learn of God what is meet to be prayed for, seeing he alone knoweth what is necessary for us; and that he leadeth us (as it were) by the hand, so that we our own selves do nothing else but follow.

**Q.** What instruction hath he given us for prayer?

**C.** He hath taught us sufficiently how and wherefore to pray throughout the whole Scripture: but to the intent to bring us to a certaine and sure mark,



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he hath set forth unto us one manner of prayer, wherein he hath briefly comprehended all such points as are meet and lawfull to demand.

**M.** Rehearse that forme of prayer.

**C.** It is that very same which our Lord Jesus taught his disciples to pray: for when they asked of him how they should pray; he answered, that they should say on this wise; Our Father which art in Heaven, hallowed be thy Name, thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread: And forgive us our debts, even as we forgive our debtors: And lead us not into temptation, but deliver us from evil, for thine is the Kingdom, the power and glory for ever and ever. Amen.

**M.** For the more easie understanding hereof, tell me how many petitions be contained herein?

**C.** Sir, whereof the first three concerne the glory of God, without any consideration of our selves: and the other three touch us properly, concerning our wele and profit.

**M.** Why then ought we to desire any thing of God that bringeth no manner of commodity unto our selves?

**C.** This is true, that God of his infinite goodnesse doth dispose and order all things in such sort, that nothing can turn to the glory of his Name, which is not also profitable to us: so that when his Name is sanctified and honoured, he maketh it rebound to our sanctification: and when his Kingdome cometh, wee are after a sort partakers thereof, yet notwithstanding, our duty is at such time as wee ask these things, to have onely regard to his honour, without any consideration to our selves, or to our own commodity or profite.

**M.** By thy saying then, though these three first petitions are greatly profitable unto us, yet may we not make them for any other purpose, but onely to desire to have God honoured.

**C.** It is even so: and likewise, albeit the three last requests

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requests be obtained to pray for things expedient and necessary for us, yet euen in them also we ought most earnestly to seek Gods honour, so that it must be the chief end and mark whereunto all our wishings and desires be directed.

The thirty eighth Sunday.

**M.** Let us now come to the exposition of it, and before that we proceed any further, wherefore is God named here our Father, rather than by some other name?

**C.** Sith in time of prayer, especially wee ought to haue a stedfast assurance of Gods favour in our consciences, it pleaseth God to be called of us by a name, which soundeth nothing but all sweetnesse, bounty, and mercifulnesse, thereby to drive away all doubtfullnesse and fear, and make us conceive a bold courage to come familiarly to his presence.

**M.** May we then come boldly and familiarly to God, even as a childe may unto his father?

**C.** Yea, and that with a great deal more assured confidence to obtain whatsoever we shall desire: for if we (being evil) cannot chuse but give to our children bread and meat when they ask it, how much lesse can our heavenly Father refuse to give us such things as we stand in need of, sith he is not only good, but the very soveraigne goodnesse it self.

**M.** May we not prove sufficiently by this, that God is named our Father, the same thing which we affirmed touching Christ, that our prayers ought to be grounded upon sure trust in his merits and intercession?

**C.** Yes verily: for God doth acknowledge us no otherwise to be his children, but onely inasmuch as we be the members of his Son Christ.

**M.** Wherefore dost thou not rather call God thy Father, than our Father, as it were in common?

**C.** Every faithfull man may right well call God his Father particularly, but in this forme of prayer our Saviour Christ doth teach us to pray in common, that

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that we might remember thereby the duty and charity which we owe to our neighbours in our prayers, and to admonish us not to care onely for our selves.

**Q.** What meaneth this clause, *Which art in Heaven?*

**C.** It is as much to say, as to name him High, Mighty, and Incomprehensible.

**Q.** Unto what purpose serveth that?

**C.** That when we call upon him by prayer, we might learn to lift up our mindes, and to withdraw our imaginations from thinking any thing of him worldly or earthly, and that we should not measure him by our fleshly judgement, and so make him subject to our will or appetite, but rather that we might, with all humblenesse of minde, honour his glorious Majesty; and that also we might have occasion to put so much the more our trust assuredly in him, considering that he is Lord and Master of all.

The thirty ninth Sunday.

**Q.** **M**Ake an exposition upon the first Petition.

**C.** The Name of God is his honour and renowne, whereby he is sanctified and praised among men: therefore we desire that his glory may be advanced above all things, and every where.

**Q.** Doest thou meane, that his glory may either increase or diminish?

**C.** No verily in it self, but the meaning hereof is, that it may be known as it ought to be, and that all the works which God doth, may appear unto men to be glorious, even as they be in very deed, so that he might by all means be magnified.

**Q.** What doest thou mean in the second respect by the Kingdom of God?

**C.** This Kingdom consisteth principally in two points, that is to say; First, in that he governeth his Elect through his holy Spirit. And again, in that he destroyeth the wicked, which will not become subject to his Kingdom, to the end that it may evidently appear, that

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that there is no power able to withstand his power.

M. What understandest thou in praying, that his Kingdome may come?

C. That it would please God from day to day to increase the number of his faithfull flock, that he would continually more and more bestow the gifts of his holy Spirit amongst them, until the time come, when they shall be fully replenished; that hee would cause also the light of his truth more and more to shine, and that he would in such wayes make his justice to bee knowne, that the devil and his Kingdom of darknesse may come to utter confusion, and that all wickednesse may bee clean abolished and rooted out.

M. Is not this request performed daylie?

C. It is partly fulfilled, yet we desire that it may be continually increased and advanced, until such time as it shall come to full perfection, which thing shall bee at the day of Judgement; that time God alone shall be magnified, and all creatures shall be abased, and subject unto his Majesty, and so hee shall be all in all things.

The fourtieth Sunday.

M. IN what sense prayest thou, that Gods will may bee done?

C. That all creatures may be subject to him, and obey him in such sort, that whatsoever is done, may be pleasant unto him.

M. Dost thou mean then, that nothing may be done contrary to his will?

C. Our request is not only that he would bring all things to passe, as he hath appointed by his unsearchable counsell, but that he would beat down all rebellion, so that all wils may obey his will onely.

M. In so doing, do we not utterly refuse our own wils?

C. Yes, utterly: and wee pray not onely that hee would bring to nought such desires as be against his will, but that he would also create in us new mindes, and

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and new hearts, that our own will being set apart, his Spirit may work such a will in us, as may be in all points agreeable unto him.

M. Wherefore puttest thou unto it, *In Earth as it is in Heaven?*

C. Because the angels which be his heavenly creatures, study nothing but to please him, without any motion to the contrary, wee desire that the like may be done in the earth, and that all men may be framed unto a like willing obedience.

The fourty one Sunday.

Sp. Come now to the second part, What dost thou mean by the daylie bread which thou askest?

C. That word containeth all things whereof wee have need in this present life, not only as touching meat, drink, and cloathes, but all manner of things that God knoweth to be expedient for us in this world, whereby we may have the fruition of his benefits in quietnesse.

Sp. Why beggest thou of God thy daylie nourishment, sith he hath given a charge unto all men to get their living with the labour of their hands?

C. Albeit we are commanded to labour for our living, yet all our labour, diligence, and provision that we can make, is not able to procure us a living, but the only blessing of God upon our hands and travell, which prospereth the things we go about in his Name. Moreover, this is to be considered, that it is not meat nor drink that nourisheth us. (notwithstanding we be commanded to make provision for these things) but the power of God maintaineth our life, and wee use them onely as instruments.

M. Why callest thou it our bread, sith we desire that it may be given us?

C. That cometh of the only bountifullnesse of God, whose pleasure it was to call it ours, albeit it is nothing at all due unto us: and again, by this word wee are put in remembrance, not to desire another mans bread.



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bread, but that onely which we shall come by, by honest and lawfull meanes, agreeable to Gods ordinance.

M. Why sayest thou, *This day, and daily.*

C. These two words do teach us to be contented, and not to wish more then is sufficient for our necessity.

M. Seeing this is a common prayer, belonging indifferently unto all men, how is it that the rich, who have provided abundance of goods for a long time, may make this petition for one day?

C. All men both rich and poore must understand, that what goods soever they have, they can nothing profit them, but so far forth as it pleaseth God to give them the use thereof: so that when we have plenty, yet we have nothing, unlesse he of his goodnesse give us also the fruition and use of the same.

The fourtie two Sunday.

M. **W**Hat is contained in the fifth request?

C. That it would please God to forgive us our debts.

M. Is there any man living so just, that he needeth not to make this request?

C. No surely: for our Lord Jesus prescribed this forme of prayer to his Apostles, for the behaue of his whole Church: So then whosoever would exempt himself from this, refuseth to be of the company of Christs flock; and in very deed the Scripture doth plainly testify, that the most perfect man that is, if he would alledge one point to iustifie himself thereby before God, should be found faulty in a thousand. It is meet therefore that every man may have recourse continually to Gods mercy.

M. After what sort thinkest thou that our sins be pardoned us?

C. Even as the very words of Christ doe sound, for so much as our sins be as debts, whereby we are holden fast bound under the danger of everlasting damnation, we make supplication unto God, that he would of his mer goodnesse pardon them.

M. Thou

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M. Thou meanest then, that we obtaine forgiveness of our sins by the free mercy of God onely.

C. Yea: for we can by no means make amends for the least fault that we have committed, if God did not use his bountifull liberality towards us, by forgiving them freely every one.

M. What profit cometh to us by that, that we are pardoned of our sins?

C. By this means we are as acceptable unto God, as if we were just and innocent: and also our consciences be surely perswaded of his fatherly love towards us, whereby we attain to everlasting life and felicity.

M. When thou makest thy prayer, that he would pardon us our debts, even as we pardon our debtors, dost thou mean hereby, that we deserve to have our sins forgiven, in that that we forgive other men their faults?

C. No verily: for by that means we should not have pardon of our sins freely, neither should the remission of them be sufficiently grounded upon the satisfaction which was made in the death of Christ, as it ought to be; but in that we forget the wrongs done unto us, we follow his example, in gentlenesse and meeknesse. And now to declare that we are his children, he hath given us this as a badge to bee knowne by, and to certifie our selves that we are so. On the other part also he doth us to wit, that we may look for nothing of him but extremity and rigour, if we be not ready to pardon and shew favour unto them which be in fault towards us.

M. Thou meanest then, that God here refuseth to take them for his children, which cannot forget wrongs committed against them, and that they should not thinke themselves to be partakers of the heavenly forgiveness.

C. Yea verily, and also to the end that all men might have knowledge, that the selfe same measure which they mete unto others, shall bee payed unto them again.

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The fourtie third Sunday.

**P.** **VV**hat is the next Petition?

**C.** *Leade us not into temptation, but deliver us from evil.*

**M.** Makest thou but one request of this?

**C.** No, for the second part both expone the first.

**M.** What is the substance of this Petition?

**C.** Wee desire that God do not suffer us to fall to wickednesse, neither permit us to be overcome of the devill, nor to be led with the naughty lusts of our flesh, which continually war against us; but that he would give unto us power to withstand them, holding us up with his hand, and keeping us alwayes in his safeguard to be our protector and guide.

**M.** By what means is this brought to passe?

**C.** What time God doth guide us by his holy spirit, thereby causing us to love goodnesse, and to hate evil, to seek after righteousnesse, and to flee from sin: for by his holy spirit we overcome the devill, sin, and the flesh.

**M.** Hath every man need thus to be guided?

**C.** Yea; every man, for the devill watcheth continually for us, even as a roaring lion ready to devour us; and we on the other part, be so feeble and frail, that he would out of hand overcome us, if God did not both strengthen us and give us the victorie.

**M.** What signifieth this word *Temptation*?

**C.** The wylde guiles and subtil assaults of the devill, wherewith he assaulteth us, sozomuch as we are naturally apt to be deceived, yea ready to deceive our selves, and our wil is wholly bent to do evil, and no whit to do any good.

**M.** But wherefore requirest thou of God, that he do not lead us into temptation, sith that it is an office peculiarly belonging to the devil?

**C.** God of his infinite mercy doth preserve his faithfull, not suffering the devil to lead them out of the way, neither permitting that sin have the upper hand of.

## Of Prayer.

of them, so likewise he doth not onely giue up, cast off, and withdraw his grace from such as he will punish; but also he deliuereth them to the devil, committing them to his tyranny: he striketh them with blindness, and giveth them up into reprobate mindes, that they become utterly slaves to sin, & subiect to all temptations.

**Q.** What meaneth the clause that followeth, *For thine is the Kingdome, the power, and glory for ever?*

**A.** It putteth us again in remembrance, that our prayers be grounded upon God, and upon his almighty power and goodnesse, and not in any thing that is in us, with we of our selues be unworthy once to open our mouthes to call upon him: again, we are taught hereby to conclude all our prayers in the praising of his power and goodnesse.

The fourtie fourth Sunday.

**Q.** Is it not lawfull for us to ask any other petition or thing than is here rehearsed?

**A.** Albeit we are not forbidden to use other words, and to frame them also after another sort, yet there can no prayer be acceptable unto God, unlesse it be in effect and sense framed after this, which is unto us as it were a perfect rule, whereby to pray as wee ought to do.

**Q.** It seemeth now convenient time to come to the fourth part, touching the honour due unto God.

**A.** We have said already, that it consisteth in acknowledging with the heart, and in confessing with the mouth, that God is the author of all goodnesse, that thereby we may honour him.

**Q.** Hath God set forth no rule, to teach us how wee should do this?

**A.** All the examples in the Scripture of praising and thanksgiving, ought to be as rules unto us.

**Q.** Is there nothing contained in the Lords Prayer touching this matter?

**A.** Yea, for in that we pray that his Name may be glorified,

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glorified, we desire also that all his works may be seen, according as they be indeed excellent & praise-worthy; in such sort, that if he punish us, we may thereby praise the uprightness of his judgement; if he pardon our faults, we may thereby have occasion to magnifie his mercy; when he performeth his promise, we may acknowledge him to be the infallible truth; briefly, we require that there be nothing at all done, wherein the brightness of his glory be not shewn forth unto us, and this is to give unto him the laud & praise of all goodness.

M. What conclusion may we gather of all that we have hitherto spoken?

C. We may well conclude of this, the saying of Christ, That this is life everlasting, to know the very living God, and him whom he hath sent, our Saviour Christ; to know him, I say, to the end, to render due honour unto him, that thereby he may become unto us not onely a Lord and Master, but also a Father and Saviour, whereby we also on the other part, may be his servants, his children, and a people wholly consecrated to his glory.

The fourtie fifth Sunday.

M. **V**What is the meanes to come by a state so excellent?

C. He hath for the same purpose left with us his holy Word, which is unto us as it were an entry into the Kingdome of Heaven.

M. Where shall we seek for this his Word?

C. It is contained in the holy Scripture.

M. How must wee use this Word, to have this profit by it?

C. We must receive it, being perfectly perswaded thereof in our consciences, as of an undoubted truth sent down from heaven, submitting our selves to it with due obedience, loving it heartily with a fervent & unfetigned affection, having it so printed in our hearts, that we may follow it, and conforme our lives wholly unto it.

M. Doe



## Of Prayer.

M. Doe all these things lie in our power?

C. No, not one of them all: but God worketh them in our hearts in this wise by his holy Spirit.

M. Is it not required of our part that we take pains, and doe our diligence, both to hear and to reade this doctrine which is set forth unto us?

C. Yes doubtlesse: and first it is requisite, that every man privately in his own house give himself to the study of this Word: but principally every man is bound to haunt duely all Sermons made in the congregation of Christ, where this Word is expounded.

M. Thinkest thou then, that it is not enough that every man do give diligence to reade Gods Word in his owne house, unless they come also together to heare it preached openly?

C. I think it necessary, if God of his goodnesse doe provide such meanes, that we may hear it openly.

M. What is the reason?

C. Because our Saviour hath set & established this order in his Church, not to the end that two or three only should observe it, but as a generall order for all men: and he hath likewise declared, that this is the only way to build his Church, and to preserve the same: let us therefore every one be content to have our recourse to this rule, and not become wiser then our Master.

M. Is it then a thing necessary to have Pastours and Ministers in the Church?

C. Yea very necessary, and at their mout hes men are bound to receiue the Word of the Lord with all humble obedience: so that whosoever doth set light of them, and regard not to hear their sayings, they also contemn Jesus Christ, and divide themselves from the fellowship of his flock.

M. Is it sufficient that we have beene once instructed by their meanes, either else must we hear their wholesome doctrine continually?

C. It is nothing if a man begin well, unless hee continue

## Of the Sacraments.

continue still in the same: For we must keep us in Christs schoole, and continue his schollers to the end; and for that cause he hath ordained Ministers in the Church, to teach us continually in his Name.

The fourty sixth Sunday.

**Q.** Is there no other means beside his word whereby God sheweth himself unto us?

**C.** God hath joynd the Sacraments with the preaching of his Word.

**Q.** What is a Sacrament?

**C.** A Sacrament is an outward token of Gods favour, the which by a visible signe doth represent to us spirituall things, to the end that Gods promises might take the more deep root in our hearts, and that wee might so much the more surely give credit unto them.

**Q.** What? Is this possible that a visible and materiall signe should have such vertue to certifie our consciences?

**C.** No, not of it self; but God hath ordained it for such an end.

**Q.** Sith it is the proper office of Gods holy spirit, to seal and print the promises of God in our hearts how canst thou attribute, or give this property to the Sacraments?

**C.** There is a great difference between the one and the other; For Gods spirit is to be alone, who in very deed is able to touch and move our hearts, to illuminate our minds, and to assure our consciences in such sort, that all these ought to be accounted his onely works, so that the whole praise and glory hereof, ought to be given unto him alone; notwithstanding it hath pleased our Lord to use his Sacraments as second instruments thereof, according as it seemeth good unto him, without diminishing any point of the vertue of his spirit.

**Q.** Thou meanest then, that the efficacy of the Sacraments doth not consist in the visible signe, but wholly in the working of the spirit of God?

**C.** I mean even so, according as it is Gods pleasure

## Of the Sacraments.

sure to work by means by him ordained, without any derogation thereby to his glorious power.

**Q.** What moved God to institute such instruments or meanes?

**C.** He ordained them to help and comfort our weaknesse: for if we were of a spirituall nature, (as the Angels are) then we were apt to consider both God and his manifold graces after a spirituall manner also: but forasmuch as we are clogged with earthly bodies, it was needfull for us, that God did institute sensible signes, to represent unto us spirituall and heavenly things, for otherwise we could not comprehend them. Moreover, it is necessary for us, that all our senses be exercised in his holy promises, that we might be the better established in the same.

The fourtie seventh Sunday.

**Q.** Sith God hath ordained his Sacraments for our necessity, it were a point of arrogancie and presumption, to think that they may be as well left off, as used?

**C.** You say truth, so that whosoever doth willingly forbear the use of them, esteeming them as things more then needeth, he dishonoureth Jesus Christ, he refuseth his grace, and doth quench his holy Spirit.

**Q.** But what assurance of Gods grace be the Sacraments able to give, seeing both the godly and wicked do receive them?

**C.** Albeit the Infidels and wicked do make the grace which is presented unto them by the Sacraments of none effect, yet it followeth not that their office and property is such.

**Q.** How, and when is it, that the Sacraments have their effect?

**C.** When a man receiveth them in faith, seeking onely in them Christ and his grace.

**Q.** What meanest thou by saying, that we may seek nothing else but Christ in them?

**C.** I signifie thereby, that we may not occupy our  
minds

## Of the Sacraments.

misides in considering the outward signes, as though we would seek our salvation in them; neither may we imagine that there is any pecultar vertue inclosed in them: but contrariwise, to take the signe for an aid, to lead us straight to Christ, and to seek in him salvation, and all our felicity.

M. If faith then be required in the ministration of them, how are they given unto us to strengthen us in the faith, and to assure us of Gods promises?

C. It is not enough that faith be once begun in us for a time, but it must be still nourished and maintained, so that it may grow daily, and be increased in us: for the nourishment, strength and increase thereof, God hath given us the Sacraments, the which thing S. Paul declareth, saying, That the use of them is to seal the promises of God in our hearts.

M. But is not this a token of infidelitie, when we do not beleve the promises of God, unlesse they bee confirmed unto us by some visible signe, as an aid joyned unto them?

C. It is a token of a weak faith, and yet the faith of all the children of God is such, notwithstanding they cease not therefore to be faithfull, albeit they have not as yet attained unto the perfection thereof. For so long as we live here in this world, there abideth continually certain remnants of unbelief in our flesh, and therefore we must endeavour, even by all means, continually to profit and increase in faith.

The fourty eighth Sunday.

M. **H**ow many Sacraments be there in the Church of Christ?

C. There be two, which be common unto all men, and which Christ himself ordained for the faithfull.

M. What be they?

C. Baptisme, and the Lords Supper.

M. In what points do they agree? and wherein differ they the one from the other?

C. Bap

## Of the Sacraments.

**C.** Baptisme is unto us an entry into the Church, for it witnesseth unto us, that whereas we were before strangers from God, he doth now receiue us into his family. The Supper of the Lord is a testimony unto us, that God will nourish and refresh us with food, even as a good Master of an house studieth to sustain and feed such as be of his household.

**M.** To the end that wee may understand them both so much the better, let us consider them apart, the one after the other. And first, what is the signification of Baptisme?

**C.** It standeth in two points. First, our Lord representeth unto us herein, the remission of our sins: and secondly, our regeneration.

The fourty ninth Sunday.

**M.** **VV**hat similitude hath water with those things, that it may represent them?

**C.** First, the remission of sins is a manner of washing, whereby our soules are cleansed from their filthinesse, even as the filth of our bodies is washed away with water.

**M.** What sayest thou of regeneration?

**C.** Because the beginning of our regeneration standeth in the mortification of our nature, and to the end that wee become new creatures through the Spirit of God, therefore the water is poured upon the head, even to signifie that wee are dead or buried, and that in such sort, that our rising again to a new life is there-withall figured, in that that the pouring of the water is but a thing of very short continuance, and not ordained that we should be drowned thereby.

**M.** Thou meanest not that the water is the washing of our souls?

**C.** No, for that belongeth to the blood of our Saviour Christ alone, which was shed, that all our filth might be wiped away, and that we might be counted pure, and without spot, even before God, the which thing then taketh effect in us, what time our consciences be sprinkled



## Of the Sacraments.

sprinkled therewith by Gods holy Spirit, but the Sacrament both testifie and declare it unto us.

M. Meanest thou then, that the water standeth in none other stead unto us, but as a figure?

C. It is such a figure as hath the verity joyned unto it; for God keepeth his promise, and deceiveth no man: wherefore it is certain, that remission of sins, and newnesse of life, is offered unto us in Baptism, and that we receive there the same.

M. Is this grace received indifferently of all men?

C. No; for divers, even through their own wickednesse, doe cause it to stand them in no stead: and yet notwithstanding the Sacrament loseth not its property, albeit that none feele the comfort thereof, but onely the faithfull.

M. What thing is that whereby our regeneration is wrought in us?

C. By the death and resurrection of our Saviour Christ: for his death standeth in this stead unto us, that by it our old Adam is crucified, and our sinful nature is as it were buried, so that it beareth no more rule in us. As touching the newnesse of life, which is to be obedient to Gods will, that we obtain by his resurrection.

M. How obtain we this grace in Baptisme?

C. Because we are there cloathed with Christ, and indued with his holy Spirit, if so be that we make not our selves unworthy of his promises, which be there given unto us.

M. As touching our part, what is the right use of Baptisme?

C. The right use thereof standeth in faith and repentance; that is, in that we be sure that we have our consciences cleansed in the blood of Christ, and in that we both feele in our selves, and make it knowne to others by our works, that his Spirit abideth in us, to mortifie our affections, and so to make us ready to doe the will of God.

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The fiftieth Sunday.

M. SEeing all this is required in the right using of Baptisme, how is it that little children should be baptized?

C. I doe not mean that faith and repentance ought alwayes to goe before the ministrat[i]on of this Sacrament, (for that is onely requisite of them that be of age and discret[i]on) so that it is sufficient, if the little children shew forth the fruits of Baptisme, when they are come to sufficient age to know it.

M. How wilt thou prove that there is none inconvenience in this doing?

C. For in like manner Circumcision was a Sacrament of repentance, as Moses and the Prophets do witness, and also a Sacrament of faith, as S. Paul teacheth, and yet God did not debarre little children from the receiving of the same.

M. No, but art thou able to prove sufficiently that there is as good reason that they should be received to Baptisme, as that the other should be circumcised?

C. Yea: for the same promises which God did make in time past to his people Israel, are now extended unto all the coasts of the world.

M. And followeth it therefore, that we must use also the signe?

C. Yea, if we will consider the thing effectually: for Christ hath not made us partakers of that grace which belonged in time past to the children of Israel, to the intent he would in us diminish and obscure it, but rather to shew forth his goodnesse more evidently, and in greater abundance.

M. Dost thou count then, that if we did deny Baptisme to little children, the grace of God should be diminished by the coming of Christ?

C. Yea surely: for we should be by that meanes destitute of the expresse signe of Gods bountifull mercy towards our children, the which thing they that were under

## Of the Sacraments.

under the Law had : and in very deed this thing set-  
teth highly to our comfort, and to the establishing of  
the promises which have been made unto us from the  
beginning.

**A.** Thy minde is then, that forsomuch as it pleased God  
in old time to declare himself to be the Saviour, yea, of little  
children, and that he thought it also good to seal his favou-  
rable promise in their bodies by an outward Sacrament,  
that therefore it is very good reason that there is no lesse to-  
kens of assurance after Christs coming, sith the self same  
promise continueth still, and is more openly uttered, as well  
by word as by deed ?

**C.** Yea moreover, it seemeth a thing worthy of no-  
table reprehension, if men would do so much wrong  
unto children as to deny them the signe, which is a thing  
of lesse price, sith the vertue and substance of Baptisme  
belongeth unto them, which is of much higher esti-  
mation.

**A.** For what consideration ought we to baptize little  
children ?

**C.** In token that they are inheritours of the blessing  
of God, which is promised to the seed of the faithful, that  
when they come to age, they should be instructed what  
the meaning of Baptisme is, to profit themselves  
thereby.

The fifty one Sunday.

**A.** **L** Et us now speak of the Supper : and first, what is the  
signification thereof ?

**C.** Our Lord did ordaine it, to put us in assurance,  
that by the distribution of this his body and blood, our  
souls are nourished in the hope of life everlasting.

**A.** Why is it that our Lord representeth unto us his bo-  
dy by the bread, and his blood by the wine ?

**C.** To signifie unto us, that what property the bread  
hath towards our bodies, that is, to feed and sustaine  
them in this transitorie life, the self same property al-  
so his body hath touching our soules, that is, to nourish  
them

## Of the Sacraments.

them spiritually : and in like manner as the wine doth strengthen, comfort, and rejoyce man, even so his blood is our full joy, comfort, and spirituall strength.

M. Dost thou mean, that we must be indeed partakers of the body and blood of the Lord ?

C. I mean so: for with the whole trust and assurance of our salvation doth consist in the obedience which he hath performed unto God his Father, (in that that God doth accept and take it as if it were ours) we must first possesse him, seeing that his benefits do not belong unto us, until he hath first given himself unto us.

M. Why did not Christ give himself unto us, what time he gave himself to be crucified, that thereby wee might be brought into the favour of God his Father, and be delivered from damnation ?

C. Yes but that sufficeth not, unlesse we do receiue him withall in such sort, as we may feel in our consciences the fruit and efficacy of his death and passion.

M. Is not Faith the ready means to receive Christ by ?

C. No doubt, and not onely in that we beleue that hee died and rose againe, to deliver us from euerlasting death, and to procure us also euerlasting life, but also by that he dwelleth in us, and is joynd with us, as the head with his members, to the end to make us partakers of all his graces, by the force of this joyning together.

The fifty two Sunday.

Q. HAVE we Christ joynd unto us by none other means, than by his Supper ?

C. Yes, for we receiue Christ with the fruition of his benefits, by the preaching of the Gospel : as Saint Paul witnesseth, in that that our Lord Jesus doth promise us therein, that we are bone of his bone, and flesh of his flesh. And again, that he is the bread of life, that came down from heaven, to nourish our soules. And in another place, That we are one with him, even as he himself is one with his Father, and such like.

C

M. What

## Of the Sacraments.

M. What is there more to be had in the Sacrament? or to what use doth it serve us besides?

C. This is the difference, that this our joyning together is more evidently and plenteously set forth unto us, for albeit, our Saviour Christ be in very deed exhibited unto us, both by Baptisme, and by the preaching of his word, yet that is but in a part, as it were, not fully.

M. What is it then briefly that we have by this signe of bread?

C. That the body of our Lord Jesus, forsomuch as it was once offered up for us in sacrifice, to bring us in to Gods labour, is now given unto us, to assure us, that we are partakers of this reconciliation.

M. And what have we by the signe of Wine?

C. It assureth us, that as our Lord Jesus did shed his blood once on the crosse, for a full price and satisfaction for all our sins, even so he giveth it now unto our souls to drink, whereby we should not doubt to receive the fruit and benefit thereof.

M. By these thine answers, I gather, that the Lords Supper doth direct us to the death and passion of our Saviour Christ, to the intent wee may bee partakers of the vertue thereof.

C. It doth so: for even then the onely and everlasting sacrifice was offered up for our redemption, wherefore there remaineth now nothing else, but that we should have the fruits thereof.

M. The Supper then, was it not ordained to offer up the body and bloud of our Saviour to God his Father?

C. No, for there is none but he alone, unto whom that office belongeth, forsomuch as he is the everlasting sacrifice: but the charge that he hath given to us, is, That we do receive his body, and not offer it.

The fifty third Sunday.

M. **W**herefore be there two signes instituted?

C. Our Lord did that to help our infirmity, signifying that hee is as well the drink as the meat



## Of the Sacraments.

meat of our soules , to the end that we might be content to seek our nourishment fully and wholly in him, and no where else.

M. Doth the second signe which is the Cup, belong indifferently to all men?

C. Yea, and that by the commandment of our Saviour Christ, contrary whereunto we may in no wise do.

M. Receive wee in the Supper onely the tokens of the thing before rehearsed ? either are they effectually indeed there given unto us ?

C. Forasmuch as our Saviour Christ is the truth it self, it is most certain, that the promises which he made at his Supper, be there indeed accomplished, and that which is figured by the signes, is truly performed: so then according as he there made promise, and as the signes do represent, there is no doubt, but he maketh us partakers of his very substance, to make us also to grow into one life with him.

M. How may this be done, seeing the body of our Saviour Christ is in Heaven, and wee are here as pilgrims on earth ?

C. Verily it cometh to passe by the wondrous and unsearchable working of his Spirit, who joyneth easily together things being far asunder in place.

M. Then his body is not presently included in the bread, neither his blood contained within the Cup ?

C. No, but clean contrarywise, if we will have the substance of the Sacrament, wee must lift up our hearts unto Heaven, where our Saviour Christ is in the glory of his Father, from whence wee have sure hope, that he will come for our redemption, & therefore we may not seek him in these corruptible elements.

M. So then, thy judgement is, that there be two things in this Sacrament, the substance of bread and wine, which we see with our eyes touch with our hands, and taste with our mouthes; and also Christ, by whom our soules are inwardly nourished ?

## Of the Sacraments.

**C.** You say truth, and in such sort, we haue there with also a sure token, and as it were a pledge of the rising again of our bodies, in so much as they are already made partakers of the signe of life.

The fifty fourth Sunday.

**M.** How ought this Sacrament to be used?

**C.** Saint Paul teacheth the right manner of the using thereof, which is, that every man examine himself before that he come unto it.

**M.** Wherein ought a man to examine himself?

**C.** He must consider whether he be a true member of Christ.

**M.** Whereby may a man haue sure knowledge thereof?

**C.** If he haue true faith and repentance, and do love his neighbour with an unfeigned love, not keeping in his heart any rancour, hatred, or debate.

**M.** But is it requisite that we haue perfect faith, and perfect love?

**C.** We must needs haue both, sound, right, and not counterfeited, but to speak of such a perfection, as unto which nothing can be added, it cannot be found in man: also this Supper had been a thing ordained in vain, if none were meet to come to it, unlesse he were thoroughly perfect.

**M.** By this saying, our imperfection doth no whit hinder us from coming thereunto?

**C.** Rather contrarywise it should stand us in no stead if we were not imperfect, for it is an help and succour against our infirmity.

**M.** Do these two Sacraments serve to no other end, but to support and beare up our imperfection?

**C.** Yes, they are also signes and badges of our profession, that is to say, by them wee protest openly that we are the people of God, and make open profession of our Christian Religion.

**M.** What shall we then judge of him that refuseth to use them?

**C.** We

## Of the Sacraments.

**C.** We ought not to count him a Christian man, for in so doing he refuseth to confesse himself to be a Christian, and what is that else, but as it were covertly to refuse Christ?

**M.** Is it enough to receive them both once onely in our life-time?

**C.** Baptisme was ordained to bee received once, wherefore it is not lawfull to be baptized again, but it is otherwise to be thought of the Supper.

**M.** What is the reason thereof?

**C.** By Baptisme, God doth bring and receive us into his Church, and when he hath once received us he declareth also to us by the Supper, that he will feed us continually.

The fifty fifth Sunday.

**M.** TO whom belongeth the ministracion of Baptisme, and the Lords Supper?

**C.** Unto them who have the charge to preach openly in the Church, for the preaching of Gods Word, and ministracion of the Sacraments, be things joyntly belonging to one kinde of office.

**M.** Is there no proof for this to be brought out of the Scripture?

**C.** Our Lord giveth speciall charge to his Apostles as well to baptize as to preach: and as touching the Supper, he giveth them injunction to follow his example; now he did the part of a Minister, in that he gave it unto others.

**M.** The Pastors (who be the Ministers of the Sacraments) ought they to receive indifferently every person that cometh?

**C.** As touching Baptisme, forsomuch as there be none in our time baptized but little children, there ought to be no choice used: but as concerning the Supper, the Minister must refuse to give it to them that be utterly unworthy.

**M.** Wherefore?

**C.** Because

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**C.** Because that otherwise the Supper of the Lord  
Should be defiled and dishonoured.

**M** But yet our Lord admitted Judas to the holy Supper, notwithstanding his wickednesse.

C. Yea, for his wickednesse was hitherto hid, and albeit our Lord knew it right well, yet was it not notorious and known unto men.

**QD.** What way is to be used then towards the hypocrites?

C. The Minister ought not to exclude and shut them out as unworthy, but he must tarry untill it shall please God to make their close wickednesse known.

Q. What if he himself know, or if he be privily adverti-  
sed of any such ?

C. That is not a sufficient cause for him to deny them the Supper, unlesse he haue the things tryed by sufficient proof, and there with the iudgement of the Kirk.

Q. Is it then meet to have a politick order touching this matter?

C. What else? if the congregation be well ordered, there must be certain appointed to watch and take diligent heed for such open crimes as may be committed, and they having authority, ought in the name of the whole Kirk, to inhibit such as be by no means meet, neither can be partakers thereof, without the dishonour of God, and the offence of the Faithfull.

*The end of the instruction of  
Children in the Faith.*



The manner to examine children,  
before they be admitted to the  
Supper of the L O R D.

29. **I**N whom dost thou believe?

**C.** I believe in God the Father, and in Jesus Christ his Son, and in the holy Ghost, and look to be saved by no other means. **P.** The

## 29. The

## Of the Sacraments.

**Q.** The Father, the Son, and the holy Ghost, be they any more than one God?

**C.** No, though they be distinct in Persons.

**Q.** What is the effect of thy Faith?

**C.** That God, the Father of our Lord Jesus Christ, and so by him of us all, is the beginning and principall cause of all things: the which he governeth in such sort, that nothing can be done without his ordinance and providence. Next, that Jesus Christ his Son came down into this world, and accomplished all things which were necessary for our salvation, and ascended into Heaven, where he sitteth at the right hand of the Father, that is, that he hath all power in Heaven and Earth, and shall come again from thence to judge the world. Further more, that the holy Ghost is very God, because he is the vertue and power of God, and printeth in our hearts the promises made to us in Christ Jesus. And finally, that the Church is sanctified and delivered from their sins by the mercies of God, and shall after this life rise again to life everlasting.

**Q.** Must we serve God according as he hath commanded us, or else as mens traditions teach us?

**C.** We must serve him as he hath taught us by his word and commandments, and not according to the commandments of men.

**Q.** Canst thou keep Gods commandments of thy self?

**C.** No verily.

**Q.** Who then keepeth and fulfilleth them in thee?

**C.** The holy Ghost.

**Q.** When God then giveth thee his holy Ghost, canst thou perfectly observe them?

**C.** No, not so.

**Q.** Why? God doth curse and reject all such as do not in every point fulfill his commandments?

**C.** It is true.

**Q.** By what means then shalt thou be saved and delivered from the curse of God?



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**C.** By the death and passion of our Lord Jesus Christ.

**D.** How so?

**C.** For because that by his death he hath restored us to life, and reconciled us to God his Father.

**D.** To whom dost thou make thy prayers?

**C.** I pray to God in the Name of our Lord Jesus Christ, our Advocate and Mediator, referring all my prayers to that scope, which Christ our Saviour hath left us as a most sufficient and absolute rule.

**D.** How many Sacraments are there in Christs Church?

**C.** Two: Baptisme, and the Lords Supper.

**D.** What is meant by Baptisme?

**C.** First, it signifieth that we have forgiveness of our sins, even by the blood of Christ: And secondly, it setteth before our eyes our regeneration, or new spirituall birth.

**D.** What signifieth the Supper of the Lord?

**C.** That by the spiritual eating and drinking of the body and blood of our Lord Jesus Christ, our souls are nourished unto life everlasting.

**D.** What do the bread and wine represent in the Lords Supper?

**C.** That as our bodies are nourished therewith, so our souls are sustained and nourished with the vertue of Christs body and blood: not that they are inclosed in the bread and wine, but we must seek Christ in Heaven, in the glory of God his Father.

**D.** By what means may we attain unto him there?

**C.** Even by Faith, which Gods Spirit worketh in our hearts, assuring us of Gods promises, made unto us in his holy Gospel. 7 NO 55

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